The Missionary Herald

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THE diagram on the cover of this number will attract attention and it will bear study. Drawn with precision, it tells at a glance where each dollar that comes to the American Board treasury is spent. With regard to the figure showing what is spent in this land — eight and four-fifths cents — it is to be borne in mind that this does not cover quite all the expense of getting the dollar. Local churches and auxiliaries sometimes, and the Woman's Boards constantly, incur expenses in gathering funds, but none of this expense comes out of the dollar that is received by the American Board, or is any part of the $1,032,025.75 that constitute its receipts for the last year. It would be practically impossible for the American Board, without guesswork and sure confusion of all figures and tables — Apportionment and other — to trace the history of its income before it receives it. All it can do, and this it has exactly done in the diagram on the cover, is to show just how it expends the money that is intrusted to it.

The Cover Design

THE zone of activity has been enlarged in the war between Italy and Turkey. By the blocking of the Dardanelles and the seizure of Turkey's possessions in the Ægean Sea a more acute stage of the conflict has been reached. Events must move faster; the danger of other Powers becoming involved is immensely increased. But the outcome is not yet evident. The victory of the Committee of Union and Progress in the elections should give them a firmer hand in the administration of affairs, both internal and external.

Closing in on Turkey

DR. ARTHUR SMITH'S racy treatment in this number of "The Man in the Pew as He Looks to the Missionary" is to be followed next month by a suggestive article from Dr. Talcott Williams on "The Missionary as He Looks to the Man in the Pew." We commend both articles to the thoughtful attention of our readers.

The Two Sides of the Case

THE pictures of the situation in Northern Mexico drawn in Dr. Eaton's contributions to this number of the *Missionary Herald* confirm much that the newspapers have reported as to the disorder and danger in that unhappy republic. Americans continue to leave the country, many of them with exaggerated stories as to the extent of the revolution and with wild appeals to the United States government to interfere. The only missionaries of the Board now left in Mexico are at the southern station at Guadalajara. Their outlook upon events is thus stated in the latest word from Mr. Howland, dated May 3: "The situation here remains practically unchanged. Nearly every day there are depredations in new places, but the trouble is entirely local, and the bands have to keep on the move. Some of the leaders are being captured or killed and the rest are sure to become discouraged, even if the government should find it impossible to send heavy forces against them for some time to come. It would be interesting to see what the United States could do with the situation, but I most devoutly hope, for her own sake as well as for a multitude of reasons, that she will not try it."

As to Mexico

Meanwhile mission work at Guadala-

jara goes on according to schedule; district church conferences, Sunday school and Christian Endeavor conventions are held, though with some limitation of attendance; school examinations and closing entertainments come as appointed.

Taking the First Steps

THE cabled news dispatches from China are, on the whole, encouraging, and tend to bear out the hopeful forecasts of our missionary correspondents. Rumors of further uprisings do not yet materialize, at least to the extent of causing fresh alarm. Dr. Morrison, writing to the London *Times*, April 29, declared: "The situation is getting under control; the forces tending towards consolidation are infinitely stronger than those making for disintegration." An immense loan, negotiated with the foreign bankers, seems now assured, the complication over the Belgian incident being relieved, although it may be with the discrediting of the premier, Tang Shao Yi, against whom some ugly charges are suddenly heard. If the reorganizing of the army — confessedly China's glaring danger point — can be safely accomplished, and if her leaders can be held together in mutual trust and in loyalty to the ideals they have announced, the future of the republic looks bright.

The World in ——

WHEN the first missionary exposition in America was held in 1911 there were those who poked fun at its name. "The World in Boston," said the amused New Yorker; "and why not the Universe in Boston?" And now we hear about The World in Sharon, The World in Salem, The World in Wellesley Hills, and even The World in Mt. Vernon Church. About Boston, doubtless it will soon be about Cincinnati and Chicago also, are springing up local missionary exhibits after — perhaps a good ways after — the pattern of the metropolitan expositions, which yet are very creditable and for their community render an effective missionary service. May their tribe increase!

The latest of these exhibitions, the one at Wellesley Hills, confined itself to China, and very satisfactory results are reported, both as regards the education of the community and the financial returns. What the Wellesley Hills church did can be done by almost any church; for the necessary "scenery" can be hired from the Continuation Committee of the World in Boston, and costumes and curios from the Mission Boards. Why not have a China Exhibition in your church, or a "World" in your town?

Pictures Wanted

HAVING in view a stereopticon with reflectoscope attachment, Rev. Wynn C. Fairfield, of Taikuhsien, Shansi Province, China, desires pictures of American public buildings — churches, schools, courthouses, charitable and philanthropic institutions, etc. — preferably pictures which show churches and public buildings in close proximity — a New England common with the church on one side and the townhouse on the other, or a park with the city hall and a church or Young Men's Christian Association building. Mr. Fairfield thinks that his colleagues at other stations would welcome such pictures, so that they also may point out to the new China how closely in America the church is linked in importance and association with civil and political institutions.

By the help of the addresses in the American Board Almanac such pictures can be sent directly to those whom one is particularly interested to help.

Success; Opportunity; Need

THE urgency of the missionary situation in Turkey prompts new appeals. And they all ask for the same thing: help to meet the educational crisis. It is the predicament of success. Schools are utterly inadequate in accommodation or equipment to stand the pressure of the situation. Rev. Charles K. Tracy, who, while on furlough in this country, is endeavoring to aid the Woman's Board in getting some necessary funds for the American Collegiate Institute for Girls at Smyrna, lifts a cry that applies to many other institutions in the

same land. The young people of Turkey will get an education somewhere; the danger is that they will get it from private schools which offer no moral safeguards and are conducted for revenue only, or from Roman Catholic institutions of fine exterior, but which fail to give what we count a worthy and truly Christian education.

Mr. Tracy notes one difficulty resulting from the insufficient support of these main schools: the hardy poor fill all the space and make the schools still weaker; if they could be better furnished there would be drawn to them yet more of those who are able to pay their way; thus approach would be made easier also to the upper classes. A crisis comes in the life of any school when it risks the loss of its position. Constantinople won its school sites at immense cost; Smyrna, Mr. Tracy feels, is likely to win or lose its position within the next two months. The college for men is at last placed on a substantial footing; the Institute for Girls has a passing chance now to secure the one suitable location at a reasonable price. Because other institutions in other centers are in much the same situation, each noisy crier is compelled to swell the chorus of appeals.

A Timely Gift

In line with this argument of Mr. Tracy's, and enforcing it, is a gift of $10,000, just received by the Board for the enlargement of the college plant at Foochow, from an honored benefactor. There are signs that the new government there may make it harder for foreigners to purchase land. As the fires which attended the capture of Foochow by the revolutionaries burned close up to the edge of the mission property, leaving owners with no money to rebuild and, under the pressure of immediate want, eager to sell their property to the mission, this is the fortunate moment in which to enlarge the boundaries for a new science hall, dormitories, and other buildings that the college will require. The noble gift received just at this juncture will multiply the influence and efficiency of a strategic institution.

Other Welcome Gifts

Two other gifts to the American Board are to be gratefully recorded: the legacy of William H. Laird, of Winona, Wis., of $10,000 to the Higher Educational Endowment Fund; and the release, by the expiration of a life interest in the estate, of a residuary bequest from the late Joseph Towne, of Salem, for the Board's work in Papal Lands. The requirements of settling the estate may delay for some time the payment of this legacy into the treasury, but it is anticipated that ultimately the sum of not less than $65,000 or $70,000 may be received from this source. While limited as to their fields of use, both these benefactions increase the Board's funds and will contribute directly to the support of its established work.

China's Challenge

THE missionary opportunity in China today fairly appalls the men on the ground; while others are figuring as to the commercial prospects of the awakened nation or as to the political relationships of the new republic, the representatives of the American Board are watching the new temper and attitude of the people toward Christianity. They cannot get over their amazement at the change; they cannot find words to express their sense of the urgency of the situation. Every letter, however it begins, runs off into this subject. One of the younger missionaries apologizes for his digression thus: —

"I didn't mean to get started in this strain when I began this letter, but it is simply an expression of what has been burning in my soul as I face this field. Would that we might rise to our task; but not until more men and money come can we do it. The day is past when we can be content with such progress as the church can make without any adequate effort on our part. The day is fast coming when we must go out and turn the attention not of

hundreds, but literally of thousands to the gospel truth. The time when the church will be able to advance rapidly is not far away. You know what it means to have China thus awake. Religious liberty in this Confucian-soaked civilization! No difference between Christian and Confucianist! Can't you feel it stir your soul, and cannot we get it to stir the souls of those who by their help can hoist the flag of the church higher than ever? Today there flies over this republic a five-colored flag representing the five races, Manchu, Chinese, Mongolian, Tibetan, and Mohammedan. Can they be held together? Yes, if through them runs the blood of service and willingness to sacrifice. God help the church to meet the new situation!"

From Canada to Africa

THE lamented vacancies at Chisamba, West Central Africa, caused by the withdrawal of Rev. and Mrs. Walter T. Currie, D.D., have been provided for by the appointment of Rev. John T. and Mrs. Mabel L. Tucker, who sailed from

MR. AND MRS. TUCKER

Boston April 30. Both Mr. and Mrs. Tucker are natives of Devonshire, England, and their education and training were received largely in England. Mr. Tucker has had an extended practical business training of eight years in a cabinet manufactory, at the same time pursuing studies and acting as a lay preacher. Since coming to Canada he has taken a course in theology in Montreal, and has conducted city mission work with conspicuous success.

Mr. and Mrs. Tucker bring high commendations from those with whom they have been associated. They are members of the Zion Congregational Church, Montreal, and are allied with the Canadian Congregational Foreign Missionary Society, whose co-operation with the American Board in the Chisamba station of the West Africa Mission has been close and generous. A new and more definite basis of agreement between the American Board and this Canadian Board is now being formed, which it is believed will make yet more efficient the plans for this mission, whose future is full of promise.

Four Representative Friends of Missions

THERE have recently passed from earth four men whose ways of thought and influence may have crossed seldom, if at all, but who have all rendered conspicuous service to the foreign missionary enterprise and borne effective witness to its claim.

Chester Holcombe, like his distinguished predecessor in the secretaryship of the American Legation at Peking, Dr. S. Wells Williams, began his career as a missionary of the American Board, going to China immediately upon his ordination in 1868; the following year he began his work for the legation, and for several years continued to serve also as a missionary of the Board. Throughout his life, both in China and in the United States as missionary, diplomat, and publicist, he was a stanch defender of the foreign missionary enterprise and a loyal supporter of the American Board, of whose corporation he was a member from 1888 to the time of his death.

Dr. Yung Wing, for years perhaps the most eminent and influential Chinese residing in America, was himself the product of foreign missions, having begun his education in Mrs. Gutzlaff's school at Macao, and later studied with Dr. S. R. Brown, of Hongkong. Coming as a lad with Dr. Brown to the United States, he was one of the earliest of Chinese youth to enter an American college, as he was later to become the forerunner of those who

have sought to educate in this country China's young men of promise, preparing for public service in their native land. Through his knowledge of both countries and his high character and true patriotism, this Christian Chinese was able to do much to bring China and America together, and to commend to the land of his birth that which he had found to be the glory of the land of his residence.

The death of Prof. George William Knox, of Union Seminary, to human judgment seems most untimely. He went to Japan upon his ordination as a Presbyterian minister in 1877 and, having spent many years in that empire in direct missionary work and as professor in missionary schools and in the Imperial University, he returned to the United States to become a theological professor with a clear vision broadened and deepened by his association with the Orient, and with missionary sympathy and zeal that helped to inspire not only his students but the Christian church of America. As an interpreter of the East to the West through such books as "The Spirit of the Orient," he rendered great service to the modern conception of Christianity's opportunity before the other religions of the world.

While Dr. D. K. Pearsons's life service was not pre-eminently associated with foreign missions, yet as indicated in an article in the Home Department of this number, and as is well known to the constituency of the American Board, his benefactions to its enterprises have been generous and effective; and as these gifts were confessedly a recognition of his wife's interest in foreign missions, and in some sense a memorial of her love and loyalty, they revealed a side of Dr. Pearsons's nature which it is good to dwell upon.

In the death of each of these four men the foreign missionary cause has lost from earth a valued supporter. May He who calls and appoints his servants in every place raise up worthy successors to these who have gone on!

That There Be No Waste

A NOVEL and most practical department of the World's Sunday School Association is that for "utilizing waste material." It encourages the sending of Sunday school supplies that have been used in the schools of this land (particularly lesson picture cards, quarterly picture rolls, and illustrated papers) to mission fields, where they are greatly desired; also the passing along of scrapbooks, post cards, in fact picture publications of all sorts which can be distributed as prizes, gifts, and so forth. The department is prepared to furnish names and addresses of missionaries desiring such donations to schools, societies, and individuals ready to make them; thus enabling packages to be mailed directly from the giver to the recipient.

The worth of this agency is already abundantly proved, inasmuch as 1,600 mission stations scattered over the foreign field are now regularly receiving some of these supplies. Missionaries are asked to write to the department, stating what they especially desire. Leaflets fully describing the work can be had upon application. Write, giving name of the church denomination as well as address, to Samuel D. Price, superintendent, 805 Hartford Building, Chicago, Ill.

Famine's Cry

There is need yet, before new harvests bring relief, of many more gifts for the region of misery and slow starvation in Central China; and for those smaller districts which call yet louder to the constituency of the American Board, the villages about the stations of Paotingfu in China and Ahmednagar in India.

THE PLACE OF GOLD

A Problem of the Zulu Mission

By Rev. C. H. MAXWELL, of Esidumbini, Natal

MUCH as the Zulu loves his native hills, his home, his family, his domestic animals, and his accustomed rural life, pressure is put upon him from all sides not to become an intelligent and useful producer on his own ground, but to leave all behind him and join the hundreds of thousands who are come up to Johannesburg from every native tribe and tongue. There he is swept into the vortex, where he is lost for many months or for years, to earn with unschooled hands the gold necessary to pay the numerous taxes imposed, to provide the exorbitant rent charged for the squatter rights under which he has built his home somewhere either on public or private lands, and to earn what more he can to apply on some debt or to send home to his wife and children for the necessities of life.

New conditions of life shut the Zulu up to the necessity of this one course — a change so precipitous that I doubt whether it can be fully realized by any one excepting the native himself, who is plunged into it with little or no preparation beyond a spirit of resignation. That providential spirit keeps him at his task year after year, and in many cases leads to a habit through which, though visiting his rural home at intervals of one or two years, he continually returns to the city for another term of work, still leaving behind him wife and babies, the country home, and the country church.

JOHANNESBURG MINERS

"The crowd I found holidaying, Sunday morning, January 28, at Crown Deep (mine) compound and of which I induced a small fraction to attend church"

It is this situation which has led the Zulu Mission so far afield. The Zulu Christian and the Zulu heathen have gone before us, and under special circumstances that call for special care. Here are the duty and the obligation of which our work in Johannesburg is born.

In the Zulu Mission the country churches are the mother churches. Especially during the past two years, since the Chinese coolies have been expatriated from the Transvaal and the Indian government has refused further inden-

ture of Indians in South Africa, have we felt in these country churches the heavy hand of the labor agent recruiting the supply sought for Durban and Kimberley and for every other city of the union, but especially for Johannesburg. On visiting our churches I find from time to time that the leading members, in some cases men who have never before left home, have now gone "to the place of gold," as the natives name Johannesburg. Not long ago I came to one of the country churches and found that four out of five lay preachers had gone. At other places half of those counted on for one quarter are away for the next, and at one outstation recently I found only two male members at home, while other men of the congregation had almost all disappeared. On the other hand, at a certain church service last week in Johannesburg, five hundred miles from home, I found that by calling for the members of a given home church who might happen to be present, sixteen men responded — probably more adult males than were attending morning service at their home church in Natal that same day. Yet this was at only one out of sixteen preaching places, and Johannesburg is but one of many South African cities.

Many thanks to our union government, however, the granting of licenses to recruit natives for the Rand in certain districts of Natal and the Cape has just now been stopped; while this action is viewed with alarm by the Chamber of Mines, it will grant our North Coast churches a much desired relief. But this great change from country to city and from an old and natural life to one that is new and artificial is being worked in our midst as the result of severe economic pressure. That grind goes on.

A DARK CONTINENT—AL SUNDAY

Native dancers entertaining the crowds in a mine compound on Sunday

It calls for a readjustment of emphasis in our work; for if these men are lost to us it will mean the undermining of our Zulu church and thus of our entire mission work.

Parliamentary indications are that this situation instead of being relaxed is to become more intense. The readjustment involved in our work means new opportunity for the Board and for the mission; but it also means money, men, and moving. The work is so located as to make the last named item, which being interpreted means hard work, essential to success. Where does the world present to Christians a more picturesque or a more worthy appeal for help than in these hundreds of thousands of strangers pressed into the

whirl of this greatest mining city in the world, which offers them so little of its gold for their labor, and for their lives only the poorest dross? And how poor that is, is too much to tell.

There they are — by last month's report 40,000 Zulu men removed from the reach of our Natal churches; in all, 206,000 native men working in Johannesburg and the adjoining Rand. They would make a large city by themselves; it would have more than twice the population of Hartford, Conn. The most of them live in compounds or in native locations. They are massed closely together, often under conditions quite sanitary, but more often in ways that call for mercy. I tried last month to cover as much ground as possible, but saw many compounds which I had no time to enter. For a while we visited a new suburb each day, often to find its many mines each affording a maze of compounds, for us perhaps more intelligibly called dormitories, all full of men. These compounds seem never to be empty; when we were tired of traversing their aisles or those of the adjoining hospital wards, having preached, as on one day, fourteen different times to groups of from twenty to eighty men, the final impression was always that we were working at an endless task, and that the opportunity was limited only by our own strength.

I am glad to report that through the gift of a Boston friend I was able just before leaving Johannesburg, a few days ago, to place in one of our schools a new teacher, and thus to employ for a year the former teacher, Nhlupeko Mkezi, a stalwart Zulu, who, at the rate of £5 per month, should devote his full time as evangelist to teaching and preaching daily in this immense field. Many good investments have been made on the Rand, but who ever made a finer one than this man of Boston? The reef is a large one and the market offers more stock of the same value. Cash must accompany the order. Dividends are accumulative unto eternity.

THE MAN IN THE PEW

AS HE LOOKS TO THE MISSIONARY

By ARTHUR H. SMITH, D.D.

THERE are far fewer of them than could be wished, or than might be expected. They are all very busy; "Don't talk to the motorman," might well be the motto of nearly all of them. Despite the fact that there are in the church so many laymen competent to manage business and some of them to manage "big business," there seems to be a general complaint that church matters are often not well managed — frequently very ill managed. Why is this?

The laymen are intellectually alert along certain lines, but much less so in others. Specific statements, covering conditions outside the ordinary range of their knowledge, often awaken great interest. This is emphasized by expressions indicating surprise and delight, especially marked when there is the exhilaration of considerable numbers and good speaking, with the accompaniment of an excellent dinner as a foreground. On such occasions one might be on the point of inferring that the kingdom of heaven is at hand.

But to keep this interest at a steady temperature, and yet more, to make it turn wheels that set in motion fixed activities, is another matter. Much of such impulsive interest arises from novelty of impression and is due to the delight of a sense of expanding knowledge. This, however, soon wears off. The pressure of a business life is exacting and inexorable. It is the exceptional man only who can escape from it sufficiently to do anything else in a coherent and organized way, so as to promote objects which appeal to Christian laymen. Yet the

needs of those objects are pressing and continuous. To meet them there must be men who give their entire time to these enterprises, and there must be women typists to write letters, and clerks to mail them, and to reply to correspondence and to telephone calls; without this machinery nothing of magnitude can be "run"; yet it means salaries, offices, rent, incidentals, and traveling expenses.

Even so, the wheels of benevolence become much clogged and drive heavily. The overwhelming number of objects to which he is invited, urged, and sometimes virtually compelled to contribute must, to many a layman, be more or less bewildering. If pastors would but contrive to keep laymen incidentally and unobtrusively in touch with the principal ones — as many do — conditions would be much improved. As it is, many laymen, when called upon for a contribution to a "cause," have the bewildered air of Dickens's Mr. Wilfer, who had so many daughters that he seemed unable to distinguish between them, and whenever one appeared looked as if he were saying to himself, "Oh, ah, here comes another one of them!" It is for this reason, among others, that the Apportionment Plan has been so widely welcomed. It is sometimes criticized as unequal in its incidence and invasion of liberty, uncongregational, "unscriptural," un-this, and un-that; yet for all this it is greeted with joy by many who foresee that it is certain to be a great help to proportionate all-round giving. It is favored also by others who rejoice to have bounds set beyond which they are safe from pursuit, by the use of a simple plan which may and often will do away with the visits of pertinacious secretaries and of vagrant missionaries.

The interest, not so much in "efficiency" itself, as in talking about efficiency, which is so characteristic of the times has at last reached even the churches. That we shall reform all our inefficient practices in one generation or in two is perhaps not to be expected, yet there is promise that within that time the process will be well under way. The waste through unchristian denominational competition will some day be stopped. The forces of the church now so largely latent will then be developed and directed. The tenth of the membership which now gives itself to Christian activities will have become nine tenths. The laymen will have learned from the laywomen, not only how to do Christian work efficiently, but how to survey the field, and even how to study it; and not merely one field but all fields. Both laymen and laywomen will then learn far more from their own experience and observation than is now possible. The pastors, too, will learn from them both, as well as the laymen and laywomen from the pastors. In short, in that coming time there will be a new spiritual climate.

SOME FOOCHOW GRADUATES

By Pres. LYMAN P. PEET, of Foochow College

THE class which is just graduated from the Foochow Theological Seminary, and which will be its last class, as the institution is now to be merged in the new Union Seminary, finished its college course in 1909. During the years 1903 to 1909, out of a total number of twenty-seven graduates from the regular Chinese course, eleven entered the ministry after a full course in our seminary. Of these eleven, nine appear in the accompanying picture, one died in service, and one was too ill to be present when the picture was taken. Of the twenty-seven, the remaining sixteen are all in Christian work, with the exception of one who left a mission school to serve his country in the recent revolution. We learn that he has been placed in charge of all

Mrs. Hodous Mr. Hodous President Peet Mrs. Peet

SOME FOOCHOW GRADUATES AND THE HEADS OF THE SEMINARY AND THE COLLEGE

the native customs in Ting-chow Fu. Who will dare say that this position does not require a man of strict integrity? Surely we will not begrudge the government *one* for its work.

In the picture, beginning at the left, standing, is Mr. Ling Diong Huak (Perpetuated Method), whose charge is the Dudley Memorial; next is Mr. Uong Si Le (Timely Profit), preacher in the large village from which came His Excellency, Chen Pih, president of the Board of Communications of the late Ching dynasty; then Mr. Li Ngung Luk (Silver Prosperity), over a church in a large suburb near the river; Mr. Ding Mi Guong (Beautiful Light), one of Inghok's useful and attractive workers, first as preacher and now adding to this a responsible share in the growing Inghok Boys' Boarding School; then comes Mr. Sung Seng Ang (Believing Peace), another of Inghok's preachers.

Next is Mr. Lu Hok Nieng (Blessed Years), whose charge is another large and growing church in the suburbs, and who when he finished his seminary studies delivered his address before our distinguished guests, the provincial officials, including Their Excellencies, the Viceroy and Tartar General, on that memorable occasion in January, 1910. He also made an address recently before the representatives of the new government assembled at the Dudley Memorial on the occasion of our recent annual meeting. "My experience," he said recently, "leads me to assert with emphasis that the preacher of the present day *must* be a man of the highest education and culture. Had I not had my previous training in Foochow College and Seminary, I could not stand before the men of culture and learning who come to my church to talk on the subject of the Christ doctrine."

The last one standing is the ever active and ever earnest preacher to the college students and members of the Peace Street Church.

Sitting at the end, on the left, is Mr. Gong Li Huong (Truth Searcher), in charge at the most distant station of the Inghok field; and at the right end is Mr. Ling Dai Bing, the other member of the graduating class, sent to be a shepherd to his own village in the Diong-loh field. In the center is Mr. Ling Iu Cu, who is the youngest pastor of the mission, and who is to be instructor in the recently formed Union Theological Seminary.

With such a showing as this, surely Foochow College and Seminary cannot be said to have failed to make good; though we could wish that our Chinese were even more willing to devote themselves to preaching the gospel of peace.

INTERNATIONAL CONFERENCE ON THE NEGRO

THE call of Dr. Booker T. Washington for workers among the negroes throughout the world to meet at Tuskegee, Ala., for consultation over their problems was responded to by some two hundred delegates. They came from all our Southern states, from Venezuela and British Guiana in South America, from Jamaica, Porto Rico, and the Barbados among the West Indies, and from various sections of Africa, such as Sierra Leone, Liberia, the Gold Coast, Nigeria, Angola, the Transvaal, and Natal. Evidently the negro problem has become a world problem. There were representatives of mission boards in Europe and America and a goodly number of bishops and ecclesiastics of American negro churches. As one remarked, "You could not throw a stone into that audience without hitting a bishop." The proportion of white delegates to black was about one to three.

Dr. Washington has been planning this conference for two years, and the

result abundantly justifies all the thought and effort put forth. Although the program was overcrowded and attempted to cover too many topics, information of great value was furnished and enough of educational theory and practice was brought out to stimulate negro work in every land where this race has gone. Two main impressions may be mentioned.

First, the fact that we have here a world problem of brotherhood. After all, it simmers down to this: "Can two such diverse races as the whites and the blacks live and work amicably together, each recognizing the rights and privileges of the other?" One must confess the outlook is not particularly bright in some parts of the world. Probably the worst showing in this matter is made by the United States and South Africa. Jamaica, Venezuela, and the Barbados are encouraging exceptions. From these lands came the report, "We have no race problem."

Two Englishmen who were present from South Africa—Mr. Maurice S. Evans, author of "Black and White in Southeast Africa" (reviewed in a recent number of the *Herald*), and Mr. Baker, a lay evangelistic worker from Johannesburg—made the most of this opportunity to study the American educated negro and to estimate generally the race situation in the United States. If they witnessed some rather unfortunate exhibitions, their judgment must have been steadied and their enthusiasm greatly inspired by the fact of Tuskegee itself, where Dr. Washington has built up an institution of immense value, wholly manned by negro teachers and workers.

The other chief impression is that the missionary idea seems to have taken hold of the educated American negroes. This is a highly significant fact. The leaders of the black race in America feel that Providence allowed their forefathers to be brought to America as slaves in order that a large section of the race might be Christianized and eventually become an influence for the saving of the Africans in the mother continent. Just how much is to come from this missionary zeal for Africa is impossible to tell, but it should be full of large possibilities. Thus far work in mission lands undertaken by American negroes has not resulted as successfully as might be desired. The outcome in South America, Jamaica, and Liberia is fairly well known, and, we trust, will indicate the need of conservative wisdom if any new efforts of this kind are to be undertaken. The evidence frankly placed before the conference by the representatives from Liberia should serve as a special warning. It is not clear that the time has come for entirely independent negro movements in Africa. We are inclined to favor co-operation between the whites and blacks by some such plan as that being considered by the Congregational negroes in the South in conjunction with the American Board. The Board has agreed to administer a station in Angola in connection with our West Central Africa Mission, to be manned and supported by American negroes. Thus far this proposal appears too much for our negro churches to finance, but we trust something in that direction may eventuate, so that the present great opportunity may not be lost and our Congregational negro churches in the South fail to participate in the present significant movement upon Africa.

The program at Tuskegee afforded opportunity to hear two men who were strict educational experts, Prof. W. I. Thomas, of the University of Chicago, who spoke upon "Educational and Racial Traits," and Philander P. Claxton, United States Commissioner of Education, who discussed "Some Fundamental Principles in the Education of Backward Peoples." Mr. Evans, referred to above, read a valuable paper on "The Race Problem among the Bantu Peoples." Advocating theories which were distasteful to many of the delegates, he stood his ground with quiet dignity and made an impression as a friendly and constructive critic of governmental and missionary policies.

Perhaps the best part of the confer-

ence was the sharp questioning of speakers after each address. In this way much valuable information was obtained, while views could be defended or controverted in a lively and entertaining fashion. The genial humor of Dr. Washington was apparent throughout, as was also his absolute fairness in recognizing some of the weak points in his own race. The drawing of a class line between the American negroes who have gone to Liberia and the natives of that land, together with the inhumanities of the blacks in Angola in upholding slavery, led Dr. Washington to make sundry witty remarks. Instead of frowning upon these revelations he turned to Bishop Turner, of the African Methodist Episcopal Church, and with a genial smile remarked, "Bishop Turner, do you hear what they are saying about our race?"

The conference is a sign of the growing sense of internationalism in philanthropic, educational, and missionary work. It was voted to hold a similar conference in 1915. Tuskegee's hospitality was ample and hearty.

AS THICK AS TREES

By Rev. CHARLES A. STANLEY, of Pangchwang, North China

"IT may be observed, once for all, that whenever in Shantung we saw a cluster of trees, there also we found a village, so that we had but to take the telescope and count the number of clumps of trees from our vessel to ascertain the number of hamlets or villages in sight. . . . We next took a long detour around the bay. . . . With a fresh supply of books we then advanced to a large village two miles from the shore. . . . In this way we continued till we had come around to the village where we had been the previous day, and when the shades of evening fell upon us, we prepared to return to the brig, much wearied but well pleased. Delightful land! What needs it more, except to be 'Immanuel's land, the dwelling place of righteousness'?"

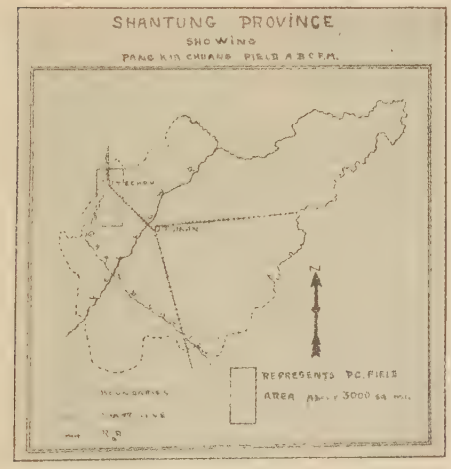


CHART NO. 1

Showing not only the comparative size of the Pangchwang field and Shantung Province, but also the relation of railroad and water lines of transportation and the location of Techou, to which bustling city Pangchwang station is to be moved

These few sentences find their connection in a diary of Rev. E. Stevens, who held a position of ship's chaplain at Canton some time about 1830 and thereafter. It was in August and September of 1835 that he, in company with Dr. Medhurst, of the London Missionary Society, who died in 1857, took a coastwise trip from Canton up to and around the Shantung Promontory in a United States brig of 211 tons, captained by Thomas Windsor, "manned with twelve hands, and armed with two guns and a few swivels." They carried a cargo of about 20,000 volumes, copies of the Scriptures, Medhurst's Harmony of the Gospels, Theology, Commentary on the Ten Commandments, The Life of Christ, and various other publications.

This diary of Stevens gives us an account of the first Protestant missionary effort put forth in the province of Shantung, though the famous Gutzlaff made

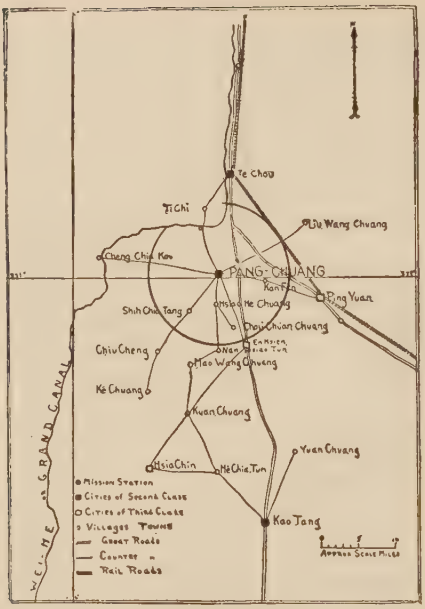


CHART NO. 2

A nearer view; the relation of Pangchwang to Techou is here more clearly seen

coastwise trips up from Canton in 1831 to 1835, in which year he came north in the British ship *Lord Amherst.*

An interesting point in this diary is the notice about "clumps of trees," which our voyagers learned to recognize as the nests of villages, larger or smaller, and the abodes of men. They were gliding along the coast. Had they been inland they would have been even more struck by these "clumps," not because they were different in any respect, except the style of architecture of the village homes, but because of their prolific abundance. This "sugaring" of villages is not confined alone to our region, but is a relative fact all over this great northern plain. All we can say is that latest statistics go to show that Shantung is the most densely populated of all the provinces of China.

A mission station is a very small thing under the sun as a "thing," but it is a force to be reckoned with in the intellectual and spiritual life of a people, especially when they are always "even at the door." It is with a desire to give, if possible, some idea of what this fact means, to indicate the insignificant immensity of a small Christian community, that the accompanying three charts of the Pangchwang field have been prepared.

We should begin by acknowledging how inconsiderable we are as compared to the whole province, which, we should bear in mind, falls second only to Kwantung in length of coast line, and has an area of 55,984 square miles, with a population of about 40,000,000.

And now we may let eyes and imaginations do the rest, with the aid of a few notes to guide. Chart No. 1 shows how small we are; Chart No. 2 shows what we are; and Chart No. 3 shows how large we are! No. 2 is the rectangle in No. 1, and No. 3, with its 300 villages, falls within the circle drawn around Pangchwang in No. 2.

To be made really conscious of the significance of these facts as to num-

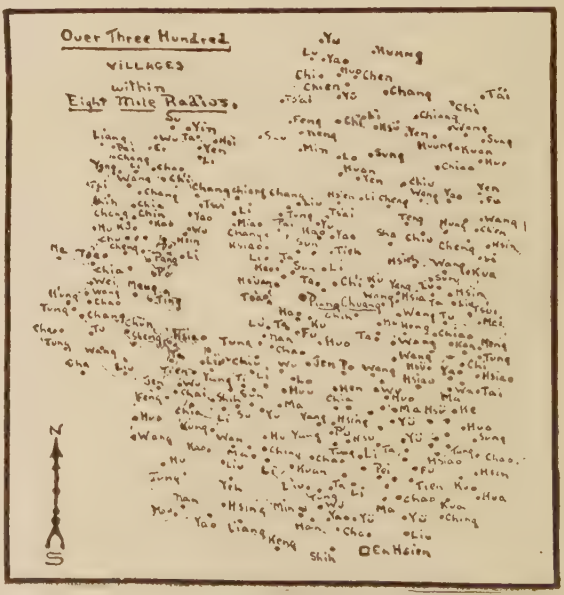


CHART NO. 3

Pangchwang's nearest neighbors; the town itself is underlined at the center of the map

bers, work to be done, and opportunities which stand wide open before us, one must bear in mind that the cities and towns in Chart No. 2 are the only places where there are chapels, centers for a small Christian community, in all this 3,000 square miles! They seem pretty well dotted over, until we ponder the actual situation of the whole parish as represented by the small chart, with its more than 300 villages. One of our great problems is how to meet such conditions.

"Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth."

A TEACHER IN TWO LANDS[1]

IN CEYLON

By Rev. RICHARD C. HASTINGS, formerly of the Ceylon Mission

DR. SAMUEL W. HOWLAND joined the American Ceylon Mission in 1873, and began at once the study of Tamil; within a year he was preaching in the vernacular; within five years he was spoken of as the best Tamil scholar since Dr. Spaulding's day. A close student, he was also keen to catch a new idiom or phrase as he mingled with the people.

DR. HOWLAND

Besides compiling a hymn book and translating into Tamil some of the loved English hymns, he wrote a number of tracts and other leaflets; but his most conspicuous literary work was a Commentary on Isaiah. He assisted also in the revision of the Tamil Bible, and was for many years editor of the *Morning Star*. Yet Dr. Howland was not only admired for his learning; he was also greatly beloved as an earnest Christian missionary. He was never weary of giving the Master's message or of trying to lead new disciples to Christ; a man of wonderful patience, never losing his temper, and unfailing in his kindness to all.

His sound judgment was also greatly valued in the mission, where he was called upon to fill many responsible positions. For years he was mission treasurer and afterwards mission secretary. During the latter years of his stay in Ceylon he was the honored president of Jaffna College. As a teacher he had the faculty of presenting the truth in a clear, interesting manner, winning the admiration and respect of his pupils. When on account of his wife's failing health he was obliged to sever his connections with the mission, it was hard to be reconciled to his loss. Many of his former students will learn of his death with sincere sorrow. Though he has gone on, his work has not ended; his influence will still be felt in the far-off East as in our own Southland.

[1] Samuel Whittlesey Howland, D.D.; son of Rev. William W. and Mrs. Susan R. Howland, who went as missionaries to India in 1845; born at Batticotta March 4, 1848; was graduated from Amherst College in 1870 and from Union Theological Seminary in 1873; the same year married Miss Mary E. K. Richardson and joined the Ceylon Mission; president of Jaffna College from 1889 to 1897; returned to America in 1897, and engaged in city missionary work in New York till 1900; from 1900 to 1903 professor at Talladega College, Alabama; from 1903 professor at Atlanta Theological Seminary; died at Atlanta, Ga., April 6.

Two brothers and a sister have also been enrolled as missionaries of the American Board: Rev. William S. Howland, who died in 1887, after fourteen years of service in Madura Mission; Rev. John Howland, now in his thirtieth year of service in Mexico; and Miss Susan R. Howland, now in the thirty-ninth year of her service in the Ceylon Mission.

IN THE UNITED STATES

By Pres. E. LYMAN HOOD, of Atlanta Seminary

After twenty-four years of continuous and effective service in Ceylon, Dr. Howland, returning to America, took up city missionary work. Here the writer first met his future colleague: a large man, of powerful stature and of striking face, with long, heavy, jet black beard. From this work in the metropolis he went to the professorship of theology in Talladega College, Alabama, where three years were busily passed. In 1903 he came to our seminary as teacher. Here his wife for thirty years soon passed away.

It was the day of small things in the school, and there were times when Professor Howland constituted the entire faculty on the ground. It was real missionary work and a labor of love. He was urged to return to his former position in Ceylon, but preferred to remain with the institution that became more and more precious to him. September 25, 1906, in Brockton, Mass., he married Miss Ella Deane, who was his willing helpmeet through the last years of great weakness, ministering with rare devotion to his every need.

The farewell service was held in the seminary chapel; the president, assisted by the faculty, conducting the brief hour, in which address and prayer and hymn voiced the gratitude and faith of all; for all had been blessed by the quiet, thoughtful, spiritual teacher in Israel, called home to the Father's house.

THE SILVER LINING

By Rev. WILLIAM B. STELLE, of Peking

Let me name three benefits growing out of this disgraceful mutiny which has utterly destroyed whole cities and jeopardized the very existence of the nation.

First, it has united the North and the South. It is too early to know just how deep and spiritual this attachment is, but North and South are now working together in high purpose for the nation's welfare. Mutual distrust has given place to fervent co-operation. When the South, which has been the scene of war's destruction, saw the cities of the North devastated by mutinous soldiers—and the South itself was just then experiencing the throes of mutiny—jealousy changed to sympathy. It was plain to the leaders, both South and North, that unless they made common war, and that speedily, against rebellion and anarchy, China was ruined. It is of inestimable worth and significance for the two great, differing sections, at this the very beginning of the new government, thus to be made one.

The second benefit is that the soldier problem is being grappled with on the very birthday of the new government. All of the enthusiasm of the new achievement is centered upon this greatest danger of the nation. It has been the policy of both North and South to increase the size of their army, preparatory to engagement, regardless of the moral character of the men enlisting. With peace this combined army must be reorganized, wages reduced, vagabonds discharged. Herein is the height of danger. A wise and definite policy is imperative. If other problems were first considered, and if various methods of dealing with the army were attempted in the different parts of the empire, the new government would be doomed. As it is, the best minds of the new government, North and South, are concentrated on this the greatest weakness and peril in the present situation.

The third fortunate aspect is that the new government is plainly forced to invite foreign loans. This policy always brings out the disapproval of those who want to criticize. The present need is so apparent that disaffected personages can harm the new government but little by raising that waning outcry. With foreign money rightly used, native money will be available to some extent, and the rich resources of China may gradually be developed.

MRS. GERTRUDE BENEDICT CURTIS[1]

By Miss GERTRUDE COZAD, of the Japan Mission

TWENTY-TWO beautiful years of service in Japan! In sickness or in health, with dear friends or in the loneliest of our mission stations, it was always the same joyful service.

After a few months in Sendai, Mr. and Mrs. Curtis came to Niigata, and their early missionary enthusiasm found its outlet in the field which claimed her last years of devotion. In the meantime, however, there was a long period of chastening and ripening, for what was intended to be a brief visit to Kobe stretched into many weary years there and at Kyoto. Twice little ones came to their home, only to leave it in a few days, and years of invalidism followed. But through it all there was only the joy of motherhood for Mrs. Curtis, for had she not still these little ones in the Master's keeping? Later two children gladdened the home.

MRS. CURTIS

Through the seven years when she was confined to her bed, rarely able to see any one but her own household, her home was a beehive of activities, conceived and planned by her and executed by her Bible-woman, who worked with her as her very other self, so close was the bond between them. Mrs. Curtis knew the names and circumstances of the many children of the Sabbath school which met at her home. She knew her neighbors, especially the poor ones, and was always prompt to help in time of need. When she left Kyoto for America, carried on her cot, a long procession of loving friends, who had never seen her face, followed her the two and a half miles to the station.

Health came to her in America, and with her husband she returned to Niigata, where they worked for many years, much of the time without associates. Through summer's heat they stayed at their post, and through the deep snows of that region she carried on a large work, making many visits to outstations where there were women's societies she had founded or fostered, giving these women in lonely places something of the inspiration, the strength, the comfort that had come to her in the long years of communion with the Master alone.

One of her last gracious works was in co-operating with the little band of Christian women of Niigata in raising funds to build the beautiful chapel as a memorial to her friend and co-worker, Mrs. Clara Brown Nagasaka, who preceded her to the homeland by one year. It is truly a fitting memorial to both.

[1] Gertrude Benedict: born, Clinton, Wis., 1861; was educated at Beloit High School; taught in public schools, for eight years at Harvard, Ill.; was married in 1890 to Rev. William L. Curtis, and the same year left with him to enter upon missionary work in Japan. During the twenty-two years of service they made two visits to the United States, returning from their last furlough in September, 1910. Mrs. Curtis's illness, beginning with the New Year, resulted in her death following an operation performed at Tokyo, April 26.

HOME DEPARTMENT

MARCHING ALONG!

THERE was a question mark after the title last month, but today is a good time to change the punctuation. There is nothing to hurrah about yet, but what they call on Wall Street a "trend" is discernible. You notice that the churches definitely increased $1,500 this month, thus scoring a gain of $51 over last year for the first eight months, and also for the first time this year. The total income from all sources changes from the debit to the credit. It is so small as to be hardly visible with the naked eye, but can be discovered in the lower right-hand horizon — **$913.50.** A very great falling off in gifts from individuals is overbalanced by the fortunately large amounts received from matured conditional gifts. The best way to reveal the current (perhaps it is hardly more than a "drift" at the moment) is to list the total decreases from last year's figures, from month to month: —

Total Loss	1 month	. . .	$18,926.96
" "	2 months	. . .	16,256.29
" "	3 "	. . .	24,552.07
" "	4 "	. . .	23,612.06
" "	5 "	. . .	5,664.40
" "	6 "	. . .	4,694.99
" "	7 "	. . .	4,532.10
" GAIN	8 "	. . .	913.50

It can be seen that since January there has been a steady decrease of the debit balance and that this month it becomes a tiny gain. The Prudential Committee was informed by the Treasurer a few days ago that it will not be sufficient merely to hold even with last year because of the slight increase in appropriations. To come out square we must not only equal the large income of last year for May–August, but must find $21,058.91 in addition. This is not a heavy task for the churches, and we believe they will achieve it. If they do it will be the fourth year for the Board to close without a deficit.

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1911	$15,772.14	$3,033.27	$762.21	$1,008.57		$2,588.87	$23,165.06
1912	17,292.04	2,306.71	1,067.99	4,453.17	$1,000.00	2,490.75	28,610.66
Gain	$1,519.90		$305.78	$3,444.60	$1,000.00		$5,445.60
Loss		$726.56				$98.12	

FOR EIGHT MONTHS TO APRIL 30

1911	$183,743.24	$41,881.20	$11,475.62	$106,224.49	$6,450.00	$14,957.98	$364,732.53
1912	183,794.49	28,521.36	9,616.73	104,854.07	23,850.00	15,009.38	365,646.03
Gain	$51.25				$17,400.00		$913.50
Loss		$13,359.84	$1,858.89	$1,370.42		$51.40	

WHAT BOYS AND GIRLS THINK OF THE MISSIONARY MOTIVES

If the church of the future depends upon the Sunday school of today, we have reason to feel certain that the American Board may look to State Street Church, Portland, for loyal support for years to come. Dr. Calkins has recently sent us the answers of some of the boys and girls of the Sunday school to the proposition, "Why I believe in Foreign Missions." The answers were the compositions of the boys and girls themselves, all of whom were between the ages of twelve and seventeen.

The twelve-year-olds emphasize the fact that we are all children of one Father and that places upon us sufficient obligation. The older boys have recognized that Christian education and Christian living are pledges of better citizenship. The answer of one class of fourteen-year-old boys is to the point and reflects the temper of the times, "For education in religious things; for education in practical things; but for education." Curiously enough, three classes of girls fifteen years old lay emphasis upon duty. Christ's last command and our own advantages because of Christ's gifts to us lay on us a real obligation. Two classes of girls of sixteen are touched particularly by the condition of women and children in non-Christian lands. Their suffering and degradation, and the transformation in many lives and communities through the work of the missionaries, challenge America's young women.

Answers to this same proposition a century ago would doubtless afford some interesting comparisons. The boys and girls of 1812 would have emphasized, as did their elders, the awful doom awaiting the non-Christian world and the obligation to save souls here and there, as brands snatched from the burning. The boys and girls of 1912 recognize that missions today mean not only saved souls, but purer family life, cleaner citizenship, transformed communities, progressive nations.

State Street Sunday school takes a definite share in the benevolent work of the church. The Sunday school missionary committee has recently prepared an attractive pledge card and has worked out a system of weekly offerings. The returns already received are gratifying and show that the interest of the boys and girls is genuine.

We recognize gratefully that this church is only one of many that have worked out effective plans for missionary instruction and giving in the Sunday school. They are our best guarantee of the progress of our work in the years to come, and we are always glad to hear from them as to their methods and aims.

APPORTIONMENT RESULTS

The secretary of the Apportionment Commission of the National Council, Rev. C. C. Merrill, has issued a bulletin of information reporting progress to date. Rarely has a document been issued by the Congregational denomination more significant than this. Although it is printed for the special use of speakers at state and association meetings, we hope it may receive a wide reading on the part of Congregational ministers and workers generally.

For several months the denomination has been keenly expecting a statement as to whether or not the apportionment for 1911 was raised. No one acquainted with the situation has really supposed that the full $2,000,000 would be reached in that year, but there will be a very general disappointment over learning that so far as the returns have been tabulated, the total giving of the denomination, which can be credited on the apportionment, stands at $1,234,965, a gain of only $14,888. This fact, however, should be considered in the light of the statement that gifts for "other Congregational" objects have fallen off $125,005, while gifts for undenominational objects have fallen off by the astonishing figure of $304,916. Evidently 1911 was a poor year for giving. We shall be interested to know whether other denominations have shown similar tendencies.

The cheering fact is that the churches generally have accepted and settled down upon the apportionment idea; that is, each church accepts a definite share of responsibility for the denominational work at home and abroad. We understand that about seventy per cent of the churches are now definitely aligned in this effort. It is apparent that when $2,000,000 was chosen as the denominational goal we started in on a long and hard pull. To jump the giving of the churches from $1,200,000 to $2,000,000 is no easy task. The thing simply cannot be done in one or two years. The roots of the difficulty lie too far back for that; but the great and hopeful fact is that although the pull is to be hard and long, nearly all the churches *are* pulling.

All will agree that it is better to have a plan looking to slow but sure gain than to attempt campaigns and other spasmodic efforts which can bring only a temporary relief. The circular to which we are referring bears witness to the wisdom with which the "Together Campaign" was conducted, by calling attention to the fact that there has been no recession of gifts since that great concerted effort for the payment of the debts of our benevolent societies. The reason for this is that in purpose and method that campaign was not directed so much to the payment of the debts as to the establishment of the apportionment idea.

THE ART OF GIVING. IV

THE D. K. PEARSONS WAY

Among those who have worked out the principles of wise benevolence and adapted them to modern conditions, Dr. D. K. Pearsons must be accorded a leading place. The world owes as much to him for his contributions to the science of benevolence as for the amount of his gifts. The recent death of Dr. Pearsons, with the resulting tabulation in the newspapers of his benefactions, has called attention to the high place which this man holds among those who have regarded their wealth from the standpoint of stewardship. We hope, from time to time, to point out the special value of some of our leading givers in the matter of establishing sound principles of benevolence. Regarding Dr. Pearsons from that point of view several things impress us.

First, as to the field of his benevolence. Our leading givers are coming to feel more and more that it is better to select certain fields of benevolence with which they may become familiar and then limit their giving accordingly, so far as large amounts are concerned. Dr. Pearsons was a pioneer in determining upon this course. He selected as his special field the smaller Christian colleges of the West. Eventually he was enabled to deal with the needs of these institutions as an expert. The keenness of his judgment was never better displayed than in choosing this line of help. In view of the strong drift of interest toward secular education, it required not only a good deal of acumen, but some courage on Dr. Pearsons's part early to espouse the cause of the small Christian college. He believed that nothing is needed more in the West than such work as was done in the early days for the East by colleges like Yale, Princeton, Dartmouth, Williams, Amherst, and Bowdoin. Not only have his gifts greatly strengthened more than a score of Western colleges, but they have served to call attention to the vast importance of this field of benevolence. We venture to say that no one person has done more to build up higher Christian education in the West than Dr. Pearsons. This is his one distinctive contribution to the cause of wise benevolence.

While Dr. Pearsons chose this special line of giving, he showed the breadth of his mind by not absolutely limiting his gifts in that way. Although interested largely in the West, he gladly gave a helping hand to Mt. Holyoke College, Mass., in the hour of its need. While bestowing most of his fortune upon American institutions, he also contributed large sums to the higher

educational work of the American Board. Indeed, his interest was as broad as humanity, as is indicated by what he did for city missions, hospitals, and innumerable needy individuals. It is rare to find a man who, while restricting his main giving to a certain class of objects, is broad enough to cover the whole range of world interests, as did Dr. Pearsons.

The fact that Dr. Pearsons usually conditioned his gifts upon a certain amount being raised by other friends of an institution has attracted wide attention. This was a very distinctive method on his part, and has led other large givers to follow his example. The same method is pursued by the General Education Board, founded by Mr. Rockefeller, and it is coming to be a recognized principle that a man should, so far as is reasonable, seek to stimulate the giving of others through his own generosity. That this principle may be pushed too far is evident, since it may lead to the diverting of gifts from other good causes and require the presidents of colleges to neglect their legitimate work and become mere financial agents. Certain colleges have been forced into debt by the very process of meeting the conditions of a generous offer of help; in other cases the presidents have broken down in health and become incapacitated for service through the financial strain incident to these conditional offers. Dr. Pearsons understood these dangers and studied to avoid them, not hesitating to change conditions which seemed unduly severe.

The careful following up of his benefactions and the weighing of results were also characteristic of this great giver. He considered it to be his duty to study the effect of his gifts, as reflected in their administration and in the work of the institutions, as well as to pass wisely upon the various needs which were presented to him. Any one who visited Dr. Pearsons in his office in Chicago, or who was privileged to meet with him in his simple home at Hinsdale, must have been impressed by the rare shrewdness as well as kindliness of the man. His clean-cut New England face and the penetrating glance of his eye betokened the man who was a keen judge of his fellows. With swift, sure questions he would discover the strength or weakness of an appeal, and his decision would be announced with a promptness which was almost startling.

For such reasons as these Dr. Pearsons stands out as one of the broadest and most practical, as well as most liberal, of modern givers. In the single matter of generosity he certainly stands in a class by himself. Many have talked of stewardship and have considered it as applying to a small fraction of their property. Dr. Pearsons's stewardship covered the whole of life, and not a dollar was exempt from the claims of his Maker. It was consistent with this idea that he deliberately planned to die poor. Where else in the annals of modern benevolence is there another such record — a man bestowing a fortune of $5,000,000 upon some fifty different institutions, always with careful study and stimulating advice, and dying with only enough remaining to provide for his daily needs. Such a combination of qualities, so far as we know, is unparalleled.

WORKERS FOR AFRICA

In February we stressed Africa in appealing for recruits, under the feeling that volunteers are overlooking the claims of that continent on account of the peculiar attractions of such countries as China, India, and Turkey. We are glad to announce that so far as men are concerned our appeal is finding hearty response. Several excellent candidates are looking to Africa as their field. But where are the young women we need for Umzumbe and Inanda, in Natal?

FOREIGN DEPARTMENT

MISSIONS AND NATIONAL LIFE

By Secretary JAMES L. BARTON

THERE are few topics upon which one can more easily go astray or that are less understood. If the subject as given imparts the impression that Protestant missionaries have political aims in the prosecution of their work, then the topic should be reconsidered or a clear explanation given. Protestant missionaries carry on their work with no political or national aim. Any missionary or group of missionaries that should undertake to lead or foster a political movement hostile to the existing order in any country would not be tolerated by any missionary society.

The missionaries are the guests of the countries to which they are sent, and as such their loyalty and the loyalty of their institutions to the government are imperatively demanded.

Under Abdul-Hamid in Turkey native preachers who were known to participate in revolutionary propaganda were always summarily dismissed from missionary service, and active revolutionary students in missionary schools were sent to their homes. In recent months in China the missionaries have exercised the closest supervision over their college students, that the colleges themselves should not become involved on either side of the great political question that was shaking the empire to its foundation. In one instance at least over two hundred male students were dismissed and the college was closed to prevent the entire body from joining the new party in revolution while the Manchu dynasty was still upon the throne.

Only a few weeks ago the grand vizier of the Turkish cabinet in conference with the American ambassador at Constantinople raised an objection to the extension of American missionary schools in Turkey, "because," said he, "they are hotbeds of revolution and sedition." The ambassador replied, "In your own national schools, even here at the capital, during the last five years you have arrested, punished, and sent into exile hundreds of young men for disloyalty; give me an instance where you or your officers have traced a single case of seditious propaganda or revolution to an American missionary school." The grand vizier was forced to acknowledge that he could not name a case.

In the fourth century Augustine, in answer to the charge that Christianity is adverse to the interests of state, said: "Let those that profess that the Christian religion is hostile to the republic give us military men, provincials, husbands, parents, sons, masters, servants, kings, judges, and administrators equal to those Christianity has formed. Instead of resisting this doctrine, let them rather own that if all obeyed it, it would powerfully increase the prosperity of the republic."

A prolonged and minute study of the results of missions with relation to the national life reveals the fact that in the Christian and missionary institutions of the last generation, as well as in the present, there have been trained men of outstanding ability, wisdom, foresight, and leadership who have wrought mightily in directing their respective countries into much needed and now highly appreciated reforms.

In Japan we have but to name such men as Count Okuma, Prince Iwakura, Baron Komura, Viscount Hayashi, Count Inouye, and Viscount Ito, who figured so conspicuously in the revolution that changed Japan from an absolute monarchy to a constitutional government. Then follow more modern leaders in the reorganization, like Lord Ichigo, Mr. Taguchi, Shimada Saburo, Mr. Nakashima, the first speaker of Japan's new parliament, and Mr. Kataoka, who succeeded him. In new Japan, occupying positions of commanding influence and power, such men have been found from the beginning and are found today who acknowledge their indebtedness to the training received in Christian schools. In all the history of that empire there have been no more loyal sons than these, none who have worked more devotedly for the good of their country; and yet it was through such that the world has been given a new Japan.

In China the situation is still more striking. Old China was hermetically sealed against the invasion of modern learning and science, and Western methods of thought were ruled out as antagonistic to everything Chinese. Old China had cherished its time-honored customs for 3,000 years and more, till, by common consent, it had become almost a crime even to suggest that traditional methods and ideas be changed.

The missionaries set out to alter these conditions by teaching the Chinese to read history, pursue a modern curriculum, and become familiar with a universal religion. This was revolution in the realm of ideas and in living, but without politics. The Chinese educated in Christian schools were as loyal to their country, often far more so, than scholars of the old régime, while at the same time they were compelled to think upon plans for the reform of national abuses. From these came the opium reforms, the abolition of the practice of binding the feet of girls, the adoption of a modern educational system, the inauguration of a periodical press, and many other measures for the improvement of local conditions and the strengthening of the government in relation to the other nations of the world. The very measures adopted, widely disseminated new and modern ideas, until with a marvelous unanimity the country was ready for the overthrow of the old régime, which had shown itself incapable of reform, and for the inauguration of a constitutional and republican form of government.

A close observer of the East has remarked that "Asiatics trained in irreligious modern schools become political iconoclasts, while those trained in similar schools that are decidedly Christian become constructive reformers." The facts will undoubtedly bear out this declaration. In China today the constructive statesmen who are directing the affairs of the new republic have either been well grounded in the principles of Christianity or are in sympathy with its teachings. It is the Christian scholar and statesman who is able not only to see the glaring defects in the life of his own nation, but who also understands the remedy and the best method of its application.

It is a fact against which we cannot argue that Christian missions entered Japan in 1859, and planted there the institutions of Christianity. In 1872 the new era was inaugurated, and within fifty years from the opening of the country Japan took her place upon an equal footing among the nations of the West. Missionaries entered China in 1807, but it was not until 1860 that any degree of freedom was allowed them, and not until 1901 that open and persistent opposition upon the part of the national leaders was overcome. In 1912 China proclaimed a constitution upon a modern basis. Missionaries began in the Turkish empire in 1819, and in the face of a system of opposition and persecution experienced in no other country, Christian institutions were established in all parts of the empire. In 1908 a constitution was proclaimed with general education. This is practically also the story of Persia, Korea, Burma, and the Islands of the Pacific, and of the

entire Eastern world where Christian missionaries have entered and established their institutions of the gospel. Beneficent national changes have inevitably followed the planting of Christian institutions, through which the conditions of the people have been improved, society elevated, a better order maintained, and a new national life inaugurated.

It is interesting to compare the progress made in any one of these countries named with that made in countries like Tibet or Bokhara or Afghanistan, from which the modern missionary movement has been barred. These last stand intellectually, socially, religiously, and politically where they were a century and more ago, while every country in which missionaries have established themselves has made conspicuous progress.

It is not to be understood that credit is claimed by missionaries for all recent progress made in Eastern countries. Many Christianizing and civilizing forces other than missionary have been in operation during the last half century, influencing mightily the intellectual, moral, and national life of Asia. Many of these forces have acted in conjunction with mission institutions, and some have been wholly independent. We must, however, give missions first place in the organization and execution of the plan to establish Christianity in the minds, hearts, and lives of Asiatics, and through the seed thus planted to produce a New East.

Buddhism, Shintoism, and Confucianism did all in their power for old Japan, but were incompetent to produce the changes necessary to meet the demands of the modern era. Until the present year Confucianism and Buddhism provided the moral and religious foundation for China, but this proved wholly inadequate to meet the needs of an awakened empire. Paganism in its grossest form produced the government of the Islands of the Pacific until Christianity entered, and now the islands are few that do not possess an orderly and righteous government which is practically Christian. Mohammedanism has shown itself throughout its history incapable of providing a just and safe administration for any people, and history tells us the kind of government Hinduism and Mohammedanism together gave India until England interfered. None of these religions furnish a moral or ethical background sufficiently broad and deep and strong to give stability and power to a nation, and to enable it to maintain its independent position when brought into close relations with the Christian nations of the West. The missionaries and influences exerted by contact with Christian countries lay the foundation in new religious and moral conceptions which eventuate in Christian character, a new society, and reformed national practices.

Christianity alone, altruistic, enlightened, aggressive, can create the motive and furnish the training required by individuals and by society, in America or Europe or any other country, to produce the highest type of social and national life, and to give to that life a stability that selfishness, ignorance, and fanaticism cannot imperil.

FIELD NOTES

At Poverty's Front Door

(*Eastern Turkey Field*)

The accompanying picture of Perkhoos is sent by Mr. Knapp, of Bitlis, as illustrating the dire poverty of the people in some parts of Kurdistan and its drag on mission work. Nowhere in the Harpoot field and only in certain sections of the Bitlis district has he seen such dark hovels as are common in the region of Perkhoos. For the lack of timber, the dwellings are chiefly earth mounds; a small hole at the top of the conical roof, fitted with a cover at-

THE AMERICAN BOARD'S PRESENT QUARTERS AT PERKHOOS

tached to the end of a pole, that can be opened and shut, lets out the smoke and affords the only ventilation, except through the low doorway in the wall.

The stones in the foreground of the picture represent a start made from private means towards getting a better building, with the hope that an extra grant therefor might be secured from the Board. As this grant was not possible for lack of funds, Mr. Knapp trusts he will not be prevented from making private appeal in some way not to interfere with regular appropriations.

Memorial to Dr. DeForest

(Japan Field)

Japanese friends of Dr. DeForest have for some time been endeavoring to raise funds to build a memorial church in Sendai, where he spent the last twenty-five years of his life. The Christian church there has long been in need of a larger and better building, and Dr. DeForest's associates believe that a gift to this church, with which his interest was so entwined, will be an important service to a large and growing city, as well as an appropriate memorial to their friend.

Unfortunately their appeal comes at a time when the Kumi-ai Christians have been called upon also to give liberally to other projects, such as a scholarship fund for Doshisha Theological College, in memory of Dr. Davis, and an endowment fund for Doshisha; for the latter, pledges already received from Japanese sources amount to over 280,000 yen ($140,000). It is hoped, therefore, that some American friends of Dr. DeForest, mindful of his service to the cause of Christianity and of international peace and good will, may be disposed to help in this testimonial.

Tientsin's Turn

(North China Field)

The looting of Tientsin by mutinous soldiers, which began on the night of March 2, proceeded upon the same lines as at Peking. Rev. Robert E. Chandler sends a graphic description of the experiences of the missionaries during the two days of excitement, when fires were all about them and the wildest rumors revealed the general uncertainty. There was a night of vigil, while the flames of burning buildings lit up the compound and showers of sparks kept everybody anxious; while also against the light of the fires they could see the figures of men, even policemen, looting the shops and carrying their contents down the street.

Morning did not put an end to the lawlessness. The pawnshop near by, virtually a storehouse of rich goods, was not entirely demolished or despoiled by the night's work, so that in broad daylight the missionaries could see men looting a fresh corner of the building, carrying out elegant silks of gorgeous colors, fine furs, and the more plebeian wadded garments, all to be poured over the wall and hurried off into the country. A soldier would appear carrying what he could and following three or four coolies loaded with the rest of his swag, the whole to be divided later, but under the supervision of the soldier, who was armed. This was on Sunday morning, and in the midst of it all a few people gathered in the mission church and held a service. The new preacher, just graduated from the seminary in Peking, gave a fine address from the prayer of Abraham for Sodom and Gomorrah.

President Yuan Shih Kai and the Missionaries
(North China Field)

Immediately upon the outbreak of mutiny at Peking, February 29, the following official pronouncement was published: —

"*To all Foreign Missionaries, Merchants, and Other Residents in Peking, Greeting:*

"The unexpected disturbance last night on the part of a section of my soldiers has filled me with much sorrow. It is one of my chief duties to see to it that order is preserved in the capital, and until last night I was uniformly successful. To you, strangers in a strange land, I wish in particular to convey my sincere regret for the untoward incident and the very natural anxiety that you felt. Every measure and precaution is now taken to prevent the recurrence of such a disturbance.

(Signed) YUAN SHIH KAI,
Provisional President of the Republic of China."
March 1, 1912.

Rev. Harry S. Martin reports that the mission sent a note of sympathy to President Yuan, and this notice appeared in the daily the next day: —

"The members of the American Board Mission have expressed to President Yuan their deep sympathy and full trust. They have every confidence that their expectancy of a new and glorious China will be realized. Other bodies have similarly conveyed their sentiments to the president, who is touched and encouraged by the thoughtful action."

All Quiet, so Far, in the Balkans
(European Turkey Field)

Rev. W. P. Clarke, of Monastir, spent the month of February in a tour through the Razlog region, holding daily meetings during his stay at the several outstations, and being much gratified at the attendance and response. During the three days' horseback ride from Serres to Bansko, Mr. Clarke had the same *karadji* (driver) as did Miss Stone when she was captured, and on the homeward journey passed the place where she was taken. At this time all was quiet in the Razlog country; Mr. Clarke rejoiced that the government did not find it necessary to send a guard with him anywhere. No signs of impending outbreak were reported; it is to be hoped they are not to appear.

A High-handed Procedure
(Mexico Field)

A letter from Dr. Eaton, dated at El Paso, Texas, April 10, reveals how serious was the disorder and oppression then prevailing in the region of Chihuahua. A train coming through on April 9, bringing many refugees, was held two and a half hours at Chihuahua to allow the searching of all trunks and hand luggage. Several Americans having interests in Mexico were on this train and suffered not a few indignities at the hands of usurping officials. Two gentlemen coming from Chihuahua, one of them for several months past rector of the Episcopal church there, had been intrusted with packages of private letters and of official documents from the American consul to be posted at El Paso. One package in particular, supposed to contain messages to the de-

partment at Washington, was brought by the consul at Chihuahua to the railroad station and handed to one of these gentlemen to be delivered to the consul in Juarez, since no messages could be sent from Chihuahua to points outside the state. All letters and parcels were taken from these gentlemen, with the remark that they were "defrauding the government" by carrying letters to be posted in the United States. Even pockets were searched to discover such letters.

The revolutionary government had recently taken over the Chihuahua division of the Nacional lines of railroad, putting a good man and one of railroad experience in charge; but of course it was an outrageous usurpation, diverting the road's funds to the coffers of the rebels.

An Historic Spot

(North China Field)

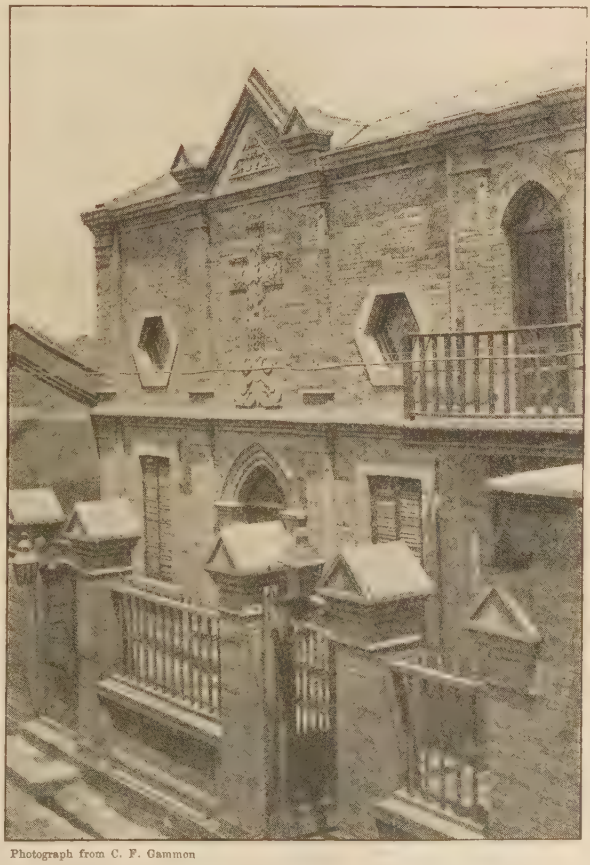
The substantial building here pictured is the American Board's chapel at Tientsin, now used as a house of worship by the independent Chinese church of that city. Attention has been repeatedly called of late in the *Missionary Herald* to this significant organization, representing the united native Christian forces of Tientsin. Formed from the converts of the several missions in that city, and supported, governed, and led by its members alone; winning to its fellowship and service many strong and influential men of the new time — as, for example, Chang Po Ling, foremost Chinese educator of North China — this church is indicative of what is to come as Christianity is now actually naturalized in China.

The spot on which the building stands is historic, as it is where Dr. Blodget in 1860 began the American Board's work in North China, and where Mrs. Stanley opened the first school for girls in 1867. The premises have twice been laid waste; once in 1870 during the Tientsin massacre, and again during the Boxer days of 1900.

In Peril of Robbers

(Eastern Turkey Field)

Wakened in the night of March 16 by the barking of his dog, Dr. Thom, of Mardin, saw a lamp lighted in his office. Supposing it was an emergency case, he rose and crossed the hall to meet two men coming towards him, whom, as they dashed the lamp to the floor, he recognized as robbers. As he gripped his



Photograph from C. F. Gammon

THE AMERICAN BOARD'S CHAPEL AT TIENTSIN

The gateway at the left leads to the chapel door; that at the right, through an alley to the rear of the building; at the extreme right projects the corner of the bookshop

nearer antagonist, the doctor was struck down, dragged along the hall and over the stone stairs to the lower hall, where, still struggling to free himself, he was stabbed by his assailant, who made a deep cut in the doctor's neck and split his right ear. Leaving their victim in a pool of blood at the foot of the stairs, the robbers fled by way of the kitchen, through which they had forced an entrance. Dr. Thom was able to stagger upstairs again, where members of his household attended to his wounds till they could be more properly dressed the next morning.

Mr. Barstow, who reports the event, adds the good news that the injuries, though alarming at the time, did not prove serious. In a few days the doctor was feeling quite himself again and receiving a multitude of calls from all classes of people, including civil and military officials, Christians and Moslems alike. No clew had then been secured as to who were the robbers, though it seemed they must have known the house well and planned their attack with care. All friends of the Thoms and of the mission will join those at the station in deep gratitude for the remarkable deliverance.

Two New Churches

(Marathi Field)

Since the last report of the Marathi Mission was made up, two new churches have been organized, one in the northeast section of the district, formed of 131 members and ninety-three baptized persons. No pastor has been secured as yet. The second church was organized at a village about five miles from Vadala, and with sixty-three members and thirty-eight baptized persons. The total number of churches in the district is now fourteen. Interest in Christianity continues among the strong, dominant agricultural class in this district; the missionaries wait eagerly and hopefully for the day when there will be a great turning to Christianity from this people.

Christianity Not Upset

(South China Field)

It is as good news as it is surprising, that the annual preachers' conference of the South China Mission could be held this year in Canton from March 1–5, notwithstanding the disturbances of the revolution. Twenty-seven out of the forty preachers of the mission were present; with native missionary preachers, teachers, colporters, and others invited to attend, there were present about fifty persons, not including visitors. Mr. Nelson adds that when the reports from the field were given, it was gratifying to learn that not a single chapel or school had been visited by bandits, and that only in one district had there been any persecution. Though the movements of preachers and church members had been restricted, on the whole the work had not suffered much. The sessions of the conference showed more careful preparation on the part of those who were to lead the discussions. They were all hopeful, feeling that brighter days were in store for the church in China. Several preachers present were seeking teachers for schools connected with their chapels or churches. They asked no financial aid, as the tuition fees secured from the scholars will be sufficient to pay the teacher's salary. Eighteen primary schools affiliated with the churches will be supported this year.

LETTERS FROM THE MISSIONS

MEXICO MISSION

MORE DANGER THAN IN CHINA

The following letter from Dr. Eaton, dated April 11, gives particulars of Miss Prescott's journey out from Parral. The night she spent in the crowded day coach (no sleeper being then available) was "the most comfortable night" she had had since the looting began in Parral on Thursday, the 4th, at nightfall. Almost continuous shooting marked

that Thursday from early morning, though with very little aim or definite purpose to kill: —

"The looting, which continued all night and practically all the following day, was not confined to the stores, but extended to many private houses, including those of foreigners. Foreign flags were not respected. About the middle of Friday morning a bunch of six or eight intoxicated rebels reached our church, broke in the door, and proposed to ring the bell to celebrate their victory, as was done in the case of some Roman Catholic churches; but they gave it up, and did not find anything worth taking.

Threatening the Missionary

"Next they burst in the school door nearest the church, and demanded that Miss Prescott deliver up to them the two American men who, they said, had been firing upon them from the roof of the building. Miss Prescott said that she herself was the only American on the premises; that they might go into all the rooms and satisfy themselves. Then they threatened to shoot her if she did not reveal the hiding place of the men. She calmly replied that they would have to shoot her then, for she had no men there. Finally some of them rushed upstairs, while others rifled her writing desk, trunk, and boxes, taking what money they found, fortunately only about twenty dollars. But one of them put her white cape shawl over his shoulders, and appropriated Miss Dunning's blue blanket from the lounge and her Tarahumare blanket from the floor. Their guns were shoved through the glass in the windows of one of the schoolrooms, and when they did not understand how to open one of the doors they tore off the knob and lock —'they were so strong,' said Miss Prescott. Finally they left, and she went to the American consular agent's for refuge, as did a few other Americans, and stayed until the next day. Some of them watched all night, taking turns at being on guard, while the others tried to sleep. I ought to have said that Miss Prescott had an American flag stretched over one of the front windows of the school; but that made no difference.

"Miss Prescott reports that the teachers of the school and the preacher, Salas, approved of her obeying the orders to leave; whereas they had thought in the early stage that the exodus of the Americans was an insult to the Mexicans — 'as if we were barbarians;' they now were glad. 'We must remain and suffer with our people,' they remarked to Miss Prescott. The school is to go on in the best way it can, with Salas in charge, and the teachers all staying at their posts."

MICRONESIA MISSION

A HAPPY START

Rev. F. J. Woodward, newly appointed to the Gilbert Islands and whose arrival at Ocean Island and introductory tour of the Gilberts were reported in a letter from Mr. Channon in last month's *Herald*, writes his own account of these first experiences as follows: —

"On the 6th of December I landed here, and found a warm welcome awaiting me.

"Once on shore, Mr. Channon, who had met me, took me with him on a small hand car pushed by boys, and in a very short time we were landed here at the mission compound. The Bingham Institute boys were awaiting our arrival, and while they all spoke to me in an unknown tongue, their welcome was not the less enthusiastic. Their radiant faces fully made up for the fact that I could not understand a word spoken by them. From the day of my arrival I have felt quite at home here.

"The thirty-six young men here, in training for the ministry and as teachers, are all picked men. Now that I have seen the young men on the other islands, I am able to realize how far above the average natives are these students. Just to see them at their work, some in the printing room, others in the bookbinding department, still others

THE HIRAM BINGHAM INSTITUTE BAND

The leader is a member of the "white staff" of the Pacific Phosphate Co.; the one on the left end of the back row is Stephen Channon

engaged in the learning of carpentry, is enough to prove that the Gilbert Islander has capabilities of no mean order. The brass band of Bingham Institute boys is an organization of which any institution might be proud. The boys read music readily, and compare well with the same number of young men taken from one of our schools at home.

His First Tour

"On January 3 we boarded the steamer in the midst of a rain storm, a forerunner of what was in store for us throughout the tour. Our first stop was at Apemama. Soon after we dropped anchor within the lagoon, native canoes came off to the ship. After exchanging greetings, we were taken ashore. When we reached shallow water, I had the new pleasure of a ride on the shoulders of a native. On shore we were met by a mixed crowd to give us hearty and curious welcome; the arrival of a steamer at one of these 'little islands' is no very common occurrence, even at this late day. A procession, chiefly of boys and girls, followed us to the teacher's house.

"In a short time the principal natives of the near-by villages had gathered to give us the latest local news and to inquire about the welfare of relatives and friends. Then came the report from the teachers; of new converts and of those who have 'gone back.' Another important part of our work was the payment of the teachers, giving them their salaries for the past year's work. Next we held a short prayer service, Mr. Channon giving them a message of cheer. Finally, leaving a new supply of Bibles and hymn books, we set out on our return to the steamer, in answer to her signal that she was ready to leave for the next island. Such, in general, were our experiences at each island.

"My work on the several islands could scarcely be called evangelistic in nature. On Butaritari and Apaiang I repaired two old dilapidated houses, formerly occupied by Hawaiian missionaries. I purpose to make use of these houses as temporary residences, for we plan to stop for a period of two months on each of the different islands, for the purpose of doing evangelistic work. When those who were ill came to us, we gave them medicine. Then, too, I kept on the look-

out for the characteristics peculiar to the native Gilbertese, meanwhile getting hold of every new word that I could make my own. I am glad to say that the language is coming. It will be a happy day for me when I can speak to these people of the love of Christ.

His Prospective Home

"A few words about Apaiang. We leased about nine acres, lying less than a mile from the old station, for our new mission compound; as beautiful a location as one could find anywhere on the island. Apaiang has a large lagoon, which is considered one of the best harbors to be found in the group. At its widest point the island is but 1,035 feet, while its length is more than forty miles. Looking at it from the steamer's deck one can see nothing but cocoanut trees, with here and there a small thatched roof of some native house peeping out from among the tropical vegetation as if afraid to be seen. It is not until one goes ashore that he can see the pandanus trees, which play as big a part in the food supply of the people as does the stately cocoanut palm.

The Christian Outlook

"As a whole, the work in the islands is in good condition, when we consider the difficulties under which it has been left. I want to say that the workers I met showed themselves to be capable men and worthy of the place they hold. It is encouraging to find most of them looking on the optimistic side of conditions. In some cases congregations have plans for a new church or a new schoolhouse. For several years mission work has been unsettled; Mr. Walkup and Dr. Bingham dead, and no one to fill their places. Still the native workers held on, some of them not receiving their salaries for three years, and this in a place where people have so few of the necessities of life and practically none of the luxuries. With opposition and discouragements to make the work still more difficult — I say it is like a miracle. To see some of these men is to know that they are saints, for they have it written on their faces. As a whole our native pastors and teachers are a noble band, deserving of our highest respect and encouragement. Only those who have been here can appreciate the task that has been theirs throughout these last three years.

"The conditions here have proved far better than I had anticipated; I am much in love with these poor people. My heart yearns to lift up the lowest of them. And I am happy here; there is no place that I would rather be than here. The fight will necessarily be long, but the triumph will in consequence be the more glorious."

SOUTH CHINA MISSION

A TIME TO WATCH — AND WORK

Rev. C. A. Nelson, of Canton, wrote from that city March 12: —

"Just now the situation in Canton is more alarming, more insecure, than at any previous time. For the past two days fighting has occurred between the new army under the governor-general, and the people's army under Wong Wo Shun. The governor-general is trying to reduce the number of soldiers, and this is causing trouble, as the soldiers refuse to give up their arms. Gates of the city have been closed for two days and the Bund has been cleared of traffic. Boats anchored on the city side have moved over to the Honam side.

"Last week we had a little excitement here, as the governor-general ordered the 600 soldiers in barracks at our rear to give up arms and disperse. They gave up about half their rifles. The other half they hid in our sand lot and in an adjacent pond, but on Thursday night a search party came and routed out the ex-soldiers and then searched all over the sand lot and in the pond, and secured many rifles. There was but little firing, and they did not disturb us much; but we had to watch and keep the soldiers from coming over the wall to hide in our compound.

"In spite of troubles on hand, the

DRESSED IN THEIR BEST — FOR CHRISTMAS

mission schools are full, and people are looking to us for guidance as never before. It is highly exciting as well as interesting to live in China in such a time as this. I am exceedingly busy these days teaching and directing the general work, as well as doing everything in my power to keep the work together and our people safe."

MISSION TO THE PHILIPPINES

AMONG THE BAGOBOS

Dr. Charles T. Sibley writes from the mission hospital at Davao, February 6: —

"Some two years ago I wrote about a trip back among the Bagobos, mentioning the richness of the Bagobo country, the spiritual darkness, and the absolute lack of education. Today with pleasure I can write that conditions have changed and are changing. On January 6, 1912, with our new launch we landed at a point called Togalia, where a very good bit of work is being done by a native Filipino convert. It had been arranged that we should have a Christmas tree there at that date at the home of this convert. Togalia is a point on the shore almost directly in line with the thickly inhabited Bagobo hills, and from here we usually start when visiting the Bagobos. Now was the time for the Bagobos to visit us.

"The Christmas tree was got up primarily for the Bagobo children of the mission school located among them. I can't imagine what they thought it would be, but many of them came, and one of the accompanying pictures will give you a bit of an idea what they are like. They donned their very best, left their home on the mountain side, and came down to meet us at a Christmas tree, something they had never seen or even heard of before. They heard the story of Christmas from Filipino lips, lips that could explain much of the story in their own tongue; they received little gifts and had a wonderful time, being much impressed by all that they saw and heard.

The Christmas Party

"The picture shows you about twenty Bagobo children, two Silliman Institute

boys, who had dared go back among them and take up the school work, and the big Bagobo chief. He can be recognized by his large earrings. He is probably the biggest chief of the whole Bagobo tribe. In the letter of several years ago I spoke of him as the key to the Bagobo tribe. It seems to be working out that way now, for our schoolteacher located there has won his respect and confidence, until the old chief seems to lean heavily upon him and regards him as a counselor and friend. They are being educated and the gospel is being made known back there in the foothills of Mount Apo, the highest mountain in all the archipelago, the Bagobo home. We have several other schools, each doing good work. We would like one for each tribe; perhaps the future will see a similar work going on among them all.

The Big Brother

"The other picture represents our big Russian, Polish, Finnish, Swedish, Scandinavian engineer, slow as molasses on ice, but sure and true as Gibraltar; strong as two oxen and skilled in all mechanical arts; as kind as he is big and a very great comfort now there is a launch to run and care for and buildings to put up. The young men beside him are coming Bagobo headmen, dressed in their best, sufficient even to make Parisian style sit up and blink. I am anxious to see some of these young men enter Silliman Institute, there to get their education and return to solve the problem of Christianizing their people. Mr. Black, 'faithful unto death,' says, 'We'll have a Silliman Institute here.' You see, he has more faith in you than I have. I hope he may not be disappointed."

GREATHEART IN THE PHILIPPINES

NORTH CHINA MISSION

LOOTING PAOTINGFU

A letter from Mr. J. H. McCann to friends, dated at Paotingfu, March 3, relates the pillage and destruction of that city, March 1:—

"It started in this way: in front of the old viceroy's yamen the 'Huai Chun' were watering their horses; a student belonging to the law school was riding along behind in a 'ricksha and demanded to be allowed to pass. The soldiers' refusal to clear the way led to reviling, which grew more acute, until finally the student pulled a revolver and shot a soldier. In the tense state of affairs, and right on top of the trouble in Peking, it was like putting a match to a powder magazine. The cry at once went forth, 'A cueless man has shot a soldier.' This constituted the war cry, and during the rest of the afternoon every one seen without a cue was at-

tacked and some were killed; I cannot say how many. Our doctor was badly wounded; a young man called here in the forenoon, and before he got home was shot and died in the evening.

"As night drew on matters grew worse. Our usual policeman guard came in about 5 P.M.; an extra guard of five men who came later were attacked and their arms and ammunition taken from them. As it got dark the infernal work started, which, without going into painful details, resulted in a practical destruction of the city. The looting of all the business places was complete, as well as of most of the residences. The soldiers were the chief actors, followed, of course, by local people.

"The loss is impossible to estimate. Yesterday morning I went out with a Red Cross corps in search of wounded; we found some, not so many as I had expected, chiefly civilians. The main business streets are completely burned out; a strong wind on the night of the 1st made the fire much more destructive than it might have been otherwise. While it has been an anxious two days, we are thankful to be able to report that we all are safe, and so far there has been no attempt to molest us. We are filled up with refugees, both from the city and the suburb. None of our Christians have suffered so far as we know. The only families in our suburb who have not been looted are Christian families. In the compound we have had a guard of police, who, while perhaps coming here for refuge, have also helped to lend some stability to the situation in doing sentry duty.

Restoring Order

"Today some measure of order is restored, and the call comes for police to do duty on the streets. It looks as if we had passed the acute stage. The general commanding the camps (Lu Chun) sent over three men to stay here and to report to him any attempt to renew outbreak. I also had a call from the general of the 'Huai Chun,' who came to inquire as to how we had fared; also to apologize for all that had occurred. He had to keep in hiding during the rioting. The officials in the camp begged their men not to do this, and it is said kotowed to the soldiers, but they ordered them to get up or they would shoot them. So far as I can learn soldiers of all the divisions took part. The first night was spent in looting the shops and the wealthier residences; yesterday they took the houses as they came. Last night, having finished most everything worth looting in the city, the soldiers turned their attention to some of the local thieves, when it was a case of looting the looters. Thousands of soldiers have left the city, going into all the country and looting as they go, impressing carts and barrows and men to transport them and their goods; not only are they taking goods; saddest of all they are carrying off women and girls. The city is a pitiable sight; all the main streets are gutted by fire; nothing is left except the crumbling ruins. From Friday about 4 P.M. until today (Sunday noon) anarchy has prevailed."

THE TABLES TURNED

Under date of March 13, Mr. McCann writes of the gradual disintegration of the looting bands and of the opportunity of the church in the new times: —

"Reports coming in from the country show a very unsettled state of affairs. It seems that the looting soldiers traveling south, especially those traveling overland, are meeting with hard times. The village people suffered a good deal at their hands, but now the tables are being turned, and the villagers are the aggressors. As the soldiers proceed southward they scatter, and the bands become smaller; also their ammunition runs out. Repeated attacks have stirred up the country people so that now they attack the soldiers on sight, and hunt them as they would hunt wolves.

"Along the 'big' roads, few villages have escaped; away from the main roads it depended largely on whether

or not the wealthy people had enemies; if they had it proved a time to 'reckon accounts'; those who were on good terms with their fellow-villagers usually got off. One result has been that the wealthy people have done a good deal for the poorer classes, distributing grain and money.

"In one village, which is still entirely surrounded by water, and to which the soldiers did not go, the wealthy men of the place contributed money and grain enough to give each of 800 people 200 cash and 7 sheng of grain. At the request of the donors the deacon of our local outstation acted as middleman and superintended the distribution. One of our colporters reports a remarkable sale of New Testaments, the people going to his house to obtain them. The reputation of the church has spread all over that country; now in Paotingfu the mission premises are a refuge for people of all classes."

THE PORTFOLIO

The Silent Specter

The day was balmy and beautiful as we rode across the plains; it might easily be one of the garden spots of China or of the world.

We made our way into the small town of Yukou and were faced with facts that began to give a different impression. The street was crowded; that is, comfortably filled at any rate; but almost every shop was closed. There was not a thing for sale in the town but a little something to eat, and very little of that. Here would be a shop with perhaps a dozen cakes of bread; another with ten cents' worth of salt; and another with half a bushel of rice; altogether there was not exposed to view enough in the whole town to feed for one meal the crowd which was actually on the street.

We saw scores of houses from which the roofs had been taken and the rafters carried away. I do not think any one could go through that experience and be the same person; I am sure I felt ten years older in ten hours. These people were not beggars; I have been accustomed to beggars; we had 75,000 in Nanking the first winter I lived there. One pities them, but there seems about even the best of them something professional. These were not. They did not ask for anything. Except for the moan of a child, and now and then the bursting forth of the cry of one woman, they were quiet. Silently the great waters had during the summer risen over their fields; silently the famine has entered their homes; silently will come the typhus and the famine fever; and silently as the fate that overwhelms them they wait their doom.

All life seems different since then. One's philosophy of life and of pain receives an awful wrench. And especially when one thinks of the fact that to save these people from death is not a matter of carrying paupers for a number of years; it is just for the next few months. It only takes about sixty cents (gold) to bridge for one of these people the chasm from the ruined crop to the bursting grain.

From News Bulletin of Central China Famine Relief Fund

THE WIDE FIELD

HERE AND THERE

A correspondent of the London *Times*, writing from Tripoli of Italy's problem with her elusive foe, describes the coming into the Arab camp of the mysterious sheik of the Sennusi with the advance contingent of the force with which that fanatic sect has at last decided to support Turkey in the war with the Italians. Brandishing a

naked sword, the leader advanced at the head of his company of tall, lithe warriors, brown and muscular. In the middle of the front rank of eighty men two bore a large tom-tom, which they beat to mark time to the chant, "We are the sons of the Lion," the sound being broken by an occasional chorus of cries meant to imitate the shrieking of women at their departure. Each man carried a rifle and bayonet; when within one hundred yards of headquarters they broke into a wild rush, and with piercing yells charged forward, to halt just beneath the balcony from which the Mushir watched their approach. These men come to the front ready to do and die, and are to be followed by a further detachment of 3,000 or 4,000.

The first recorded trial by jury in China was held at Shanghai, March 23, and was an occasion of intense public interest. There were three Chinese judges, two of whom were members of the English bar, and a jury of twelve was impaneled to try the case of a Japanese ex-official.

Psai Yuan Pai, head of the Board of Education in the new Chinese Cabinet, is reported to be a notable Chinese scholar and possessed also of a fine German education; a splendid man and, although not a Christian, favorable to Christianity.

Signs multiply that the English colonists in South and East Africa are becoming more concerned for the welfare of the natives and more sympathetic with missionary work for them. Archdeacon Etheredge, of an English mission near Umtali, who has under his care the largest school for native boys in Rhodesia, officiating recently in the Procathedral at Salisbury, talked plainly to the Christian people as to their duty to missions and to the natives. The *Rhodesia Herald* accompanied its report of the sermon with an approving editorial. A public meeting was thereupon called in Salisbury, at which the archdeacon described his work; Sir Marshal Hole, the oldest official connected with the British South African Company, presided, and many of the leading citizens were present. Miss Gilson accounts this the first meeting of its kind ever held in Rhodesia.

According to the *Church Missionary Review*, government regulations now in force in Madagascar threaten to destroy all Christian work in the island, and even permission to worship either in public or in private, except as individuals. English missionary societies located in Madagascar may have to request the foreign office to take up the matter with the French government.

The plans of Harvard University to take its share with other American institutions in the effort to establish Western education in China have now materialized in a building at No. 1 Seward Road, Shanghai, where a Medical School and Research Laboratories are about to open their doors. At present, arrangements have been made to begin medical instruction for St. John's College students; next year new students will be admitted. The faculty comprises seven men; a high standard of medical instruction is to be maintained from the first, special emphasis being put on the department of hygiene, preventive medicine, and public health; the Research Laboratory is specially for the study of diseases of the Orient. The school would ally itself with those who are interested in the uplift of China, and desires that its staff shall be of all possible service to the medical missionary work through co-operation with the medical men of China. It looks forward to the time when its task can be taken over by a staff of adequately trained Chinese teachers.

A writer in the *China Mail*, quoted on the editorial page of the Honolulu *Advertiser* (for a copy of which the *Missionary Herald* is indebted to Mr. David O. Bell), relates that a young officer of the Chinese army told him that about one-third of the men in official positions in the new republic were connected more or less closely with the Christian church. Six names were mentioned of men known to be earnest Christians; three were officers in the army; one a secretary in a governor's yamen; another was an authority in the Bureau of Agriculture; while the sixth held a responsible position in a provincial treasury. Besides the sprinkling of Christians thus holding higher offices are the many included in the rank and file of the new government; some have even left situations in the church for government posts.

The Beirut Theological Seminary of the Presbyterian Board's Syrian Mission is to be reorganized on an interdenominational basis. A three years' course, chiefly in Arabic, will cover the usual curriculum of a theological seminary. The faculty is to include both American and Syrian professors. The seminary will be closely associ-

ated with the Syrian Protestant College, which will open to theological students its various departments besides the use of library and museum.

THE BOOKSHELF

American-Japanese Relations. "An Inside View of Japan's Policies and Purposes." By Kiyoshi K. Kawakami. New York: F. H. Revell Co. With index. Pp. 366. Price, $2.00 net.

It is said that this book contains the first authoritative statement by a Japanese author to Western readers of Japan's policies and purposes concerning vexed American, Manchurian, and Korean questions. It discusses with clearness and force America's political and commercial position in the Orient. "The stage has been reached," the author says, "where the clearing of this misunderstanding on the part of the average American should no longer be delayed if friends such as America and Japan have been are not to be estranged beyond the point of reconciliation."

The first part is given to the Manchurian question, dealing with what the war conferred upon Japan, the American policy in Manchuria, Chinese diplomacy, Russo-Japanese relations, and Japan's and America's relations to the "open door." The author hazards no theory that it was merely the protection of America's own economic interest which prompted Mr. Hay to propose the "open door," but believes that he is but "an amateur in international affairs who thinks America was actuated to put forward this policy from purely altruistic motives." He fears, too, that nations of the old world are not likely to exalt America to the altar of international supremacy, and then with meekness and reverence follow the lead of the republic in the disposition of the Far Eastern question.

In the third part, which bears upon the disturbing immigration question and the California muddle in particular, the author asserts that Japan has met every request of the United States with perfect willingness and graciousness, and questions whether the time has not come when the United States should return Japan's courtesy by admitting Japanese subjects into citizenship. To the Japanese this matter of naturalization is more vital and of greater significance than almost any other question. Indeed it is the crucial question.

In his section upon Korea the author gives much space to the question of American missionaries in that colony; the presence of so many of them has created a serious situation for the Japanese authorities. He points out that, true to the national policy of religious tolerance, Japan decided not only to allow foreign missionaries unrestricted freedom, but to make them her virtual co-workers in the regeneration of Korea; and he is certain that much of the misconception which formerly existed in the minds of the missionaries with regard to the intentions of Japan has been dispelled. Sympathetic criticism of Japanese administration is always welcomed by the authorities, but they naturally draw the line when it comes to malicious attacks. The author states that the reason why America has by far the greatest share in the evangelistic work in Korea is because the American missionary has "consistently followed a lenient and catholic policy in dealing with the natives, allowing them autonomy to a certain extent in the management of churches and schools, and refraining from interfering with them in such matters as are not essential to the propagation of the gospel." The American missionary's success lies also, according to the author, in an ample knowledge of the Korean language, used with remarkable fluency, while Japanese judges and teachers have to work through Korean interpreters, not always honest.

On the whole the author is fair-minded; and, while intensely patriotic, as a Japanese has strong confidence in the good sense of the American nation and an absorbing interest in the fur-

therance of friendship and good will between his native country and the country of his adoption, "for which he cherishes affection and respect, even though its laws compel him to live here as a pilgrim and an alien." E. F. B.

The Chinese Revolution. By Arthur Judson Brown. New York: Student Volunteer Movement. Pp. 217. Illustrations, map, cloth binding stamped in gold. 75 cents net.

This book is a revision of the author's "New Forces in Old China," with new material added, bringing it down to date and making of the whole a most comprehensive and readable volume.

Dr. Brown, a secretary of the Presbyterian Board of Missions, makes himself master of the subjects he discusses. His recent and second tour in China has given him ample opportunity to collect fresh and up-to-date material for this new volume.

Whosoever can read but a single book upon the present situation in China, without question should secure this one. After acquainting himself with "The Chinese Revolution" he will be prepared to read with intelligence the new history China is making from day to day. J. L. B.

Character Building in China: The Life Story of Julia Brown Mateer. By Robert McCheyne Mateer. New York: Fleming H. Revell Co. Pp. 184. Illus. Price, $1.00.

It is fitting that this delightful biography of Julia Brown Mateer should follow close upon the publication of the life of Dr. Mateer, for in his wife this great missionary had a constant inspiration and a wise counselor. Mrs. Mateer was a "self-made" woman. A childhood spent in a cabin of undressed logs in Ohio, in the days of real pioneering, brought a resourcefulness which showed in all her later years. Membership in a large family stimulated thought for others and a keen sense of responsibility. District schools and a country seminary afforded meager opportunity for training, but her fine mind, capable of the highest culture, made the best of the privileges these schools offered, and eagerly pressed on for more.

It is hard to define Mrs. Mateer's work in China. She had deep convictions regarding the importance of Christian education, and because of that the greater part of her time and strength was given to building up the boys' school, which later became Tengchow College. She taught in several departments from time to time, and assisted her husband in the preparation of his valuable text-books. Her close study of the Mandarin made her also an invaluable helper in his work on the Mandarin lessons for missionaries. But Mrs. Mateer was not content with classroom work alone. She knew and loved her boys, visited their homes, and entertained them in her own home. She touched their lives from every possible angle and always to bless. No better recommendation of this phase of her work can be given than to say that Ding Li Mei, one of China's leading evangelists, a power today among the students of the empire, was one of "her boys," and he pays grateful tribute to the influence of her personality in his life.

Because the station had no medical missionary for many years, Mrs. Mateer developed remarkable ability in caring for the sick and preparing simple remedies for them. Her skill was in constant demand. In the great famine of 1889 she did excellent work with her husband in organizing and directing the relief in a district some two hundred miles from their home. Itinerating was another forte of this little woman. A keen sense of humor and almost unfailing tact made her equal to many a baffling situation.

With it all Mrs. Mateer was the best of home-makers. Given the deserted temple at Tengchow, with its altar and its dilapidated idols, she evolved their first home in China. Rough board partitions, simple furnishings, plus Mrs. Mateer's imagination and deft fingers, could accomplish wonders. Later, when she was settled in a more suitable home provided by the mission, she delighted in keeping open house. New missionaries found there a haven of rest and caught inspiration for the work they were entering.

In Mrs. Mateer's case all this mis-

sionary work was done in spite of a severe physical handicap. Through all her thirty-four years of service she was scarcely ever free from physical pain, at times so acute that she had to give up completely; but with the slightest relief she was at work again. Her two furloughs were crowded with active work in the home churches.

MABEL K. EMERSON.

Christian and Mohammedan: A Plea for Bridging the Chasm. By George F. Herrick, Fifty Years Missionary of the American Board in Turkey. New York: Fleming H. Revell Co. Pp. 253. Illustrated. Price, $1.25 net.

The attention of Christendom, or perhaps we had better say of that part of Christendom that is interested in missions, is fixed upon Islam as it is not upon any other religion. There are several reasons for its prominence; no one country can claim it; and no other religion presents to the Christian missionary problems of anything like the same character. We are profoundly interested in any book that throws light upon the great Mohammedan questions; the one under review commands our immediate attention.

Among the many writers upon this subject few, if any, are so well fitted to speak by knowledge and personal experience as is Dr. Herrick. For fifty years a missionary of the American Board in Turkey, he has given himself to the subject covered by this book. During these years he has lived in the country, traveling and residing in the interior and at Constantinople, speaking and writing the Turkish language, moving in the atmosphere in which the Moslems live, receiving them as guests in his home, and in turn entertained by them. His book is the literary product of such a life, and was written at the conclusion of such a service. Moreover the author has collected especially for this work a large amount of testimony from other missionaries among Moslems in Turkey, Persia, India, Arabia, and other countries.

Dr. Herrick has covered in this one volume a range of topics sufficient for a half dozen books. The story of the rise of Islam and its relations to the Oriental churches, as well as to the Christianity of Europe, is treated in Part I. Then follow discussions upon the present relations of the followers of Mohammed to Christianity, of the Koran to the gospel, of Mohammed to Christ. Probably the most impressive as well as the most practical feature of the volume is the extended consideration of the way of approach to the Mohammedan mind by one who would successfully present Christ.

The author is pronounced in his conviction that the Mohammedan world will not and cannot be Christianized in this generation or in the next. We have first, he believes, to change the religious atmosphere in which Moslems live; then we can convince them that Christianity has something to offer which they do not possess and yet which they sadly need. His conclusion is: "In the art of scientific healing, in true education, in a wholesome periodical and permanent literature based on God's revealed Word, in the elevation of the social order, in every form of philanthropy and brotherhood, we have much that is beneficent to give; much which Mohammedans are ready to receive. And then there will come, or our confidence in God's Word and in Christlike living is vain, acceptance by Mussulman peoples of Jesus Christ as their Redeemer and Reconciler with God." This latest book upon Mohammedanism rises to the highest level of practical faith based upon unquestioned knowledge.

The claim by the author that not one-half of the Mohammedans of the world recognize the sultan at Constantinople as caliph, followed by the query, "What do Chinese Mohammedans know or care for him?" will require, for many readers, more evidence than the text affords. The reviewer has seen the stolid face of the Moslem Chinese lighten with almost an unnatural interest when informed that the eyes that were looking upon him had gazed upon the padishah at Constantinople.

The absence of an index cannot but be regarded as a serious defect in the book.

J. L. B.

ARRIVALS ABROAD

March 6. At Mt. Silinda, Africa, Dr. and Mrs. W. L. Thompson.

March 24. At Madura, India, Mr. and Mrs. L. Curtis Guise.

March 30. At Prague, Austria, Rev. and Mrs. J. S. Porter.

ARRIVALS IN THIS COUNTRY

March 28. At San Francisco, Dr. and Mrs. Clinton F. Rife, of the Micronesia Mission.

April 13. At New York, Rev. W. N. Chambers, D.D., of the Central Turkey Mission.

April 24. At San Francisco, Rev. H. C. Hazen, Rev. and Mrs. C. S. Vaughan, of the Madura Mission.

April 26. At New York, Rev. W. H. Gulick, of the Mission to Spain.

DEPARTURES

April 30. From Boston, Rev. and Mrs. John T. Tucker, to join the West Central Africa Mission.

May 2. From New York, Rev. and Mrs. F. W. Macallum, returning to the Western Turkey Mission, they having been transferred from the Central Turkey Mission.

May 7. From Boston, The Misses Helen J. and Margaret W. Melville and Miss Elizabeth B. Campbell, returning to the West Central Africa Mission.

May 25. From New York, Rev. and Mrs. Walter Foss, reappointed to the Zulu Branch of the South Africa Mission.

BIRTH

May 2. A daughter, Esther Hubbard, to Rev. and Mrs. A. A. McBride, of Sholapur, India.

DEATHS

April 26. At Kyoto, Japan, Mrs. W. L. Curtis. (See page 267.)

April 27. At Kodaikanal, India, Mrs. David C. Churchill. (Fuller notice next month.)

April —. At Lyons, N. Y., Hon. Chester Holcombe, formerly a missionary of the Board in North China.

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Several American Board missionaries, who sailed from New York May 2, were given a Canadian Godspeed at Montreal on the evening of April 26 at the Convocation of the Congregational College. The degree of Doctor of Divinity was conferred on Mr. Macallum. Dr. Warriner, in reporting the fact, declares that the action of the Senate was unanimous and hearty, and that the audience showed its delight over the honor by hearty applause and by rising to its feet. At the same time Mr. Tucker received the degree of Bachelor of Divinity. A commission service for Mr. and Mrs. Tucker at the Zion Church, Montreal, on the evening of April 24 was one of joyful solemnity, and was participated in by all the Congregational churches of the city. The Quebec Association meeting on the 26th resolved to send greetings to Constantinople and Marash, commending both Dr. Macallum and Mr. Woodley.

∴

The ends of the earth certainly meet in the American Board Rooms. Within a few days have appeared here the Misses Melville and Miss Campbell, *en route* again for West Africa; Dr. Rife, back once more after eleven years in Micronesia; Mr. Gulick, returning on furlough from Spain; and Mr. Hitchcock, who, with his family, had just arrived in port after their month's voyage home from Ceylon. The Prudential Committee, at its meeting of May 7, had the pleasure of hearing from Mr. Gulick and Dr. Rife concerning the situation and outlook in their respective fields. Dr. Rife has consented to let the *Missionary Herald*

PLAYMATES

readers enjoy the accompanying snapshot of Marion Rife and her playmate, Jingo.

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MRS. COOPER

Last month's *Herald* chronicled the marriage of the Rev. W. C. Cooper, of the European Turkey Mission, and Miss Eugenia R. Frohlich, at the bride's home near Ennenda, Switzerland. Many friends will be glad to see the face of the lady who thus comes to Salonica, and who, by the way, is a sister of Mrs. Edward B. Haskell, of the same mission. Mr. and Mrs. Cooper expected to reach Salonica early in May and to take up their work at once; for the next year they are to be located at the Agricultural and Industrial Institute during the absence of the Houses on furlough in this country.

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It was a happy thought of Dr. and Mrs. Francis E. Clark on their recent Christian Endeavor tour in the East to make their itinerary cover a visit to the sites of the seven churches of Asia named in the Revelation. Dr. Edward Riggs, who was their missionary companion and guide, writes of delightful days in their company, as together they gazed upon the memorials of apostolic times and looked about upon the need and opportunity for apostolic labors today.

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Despite the obstacles of political convulsions, famine, and cholera, Miss Lamson and Miss Day have been able to continue their tour of mission fields in the East, though with some necessitated changes in their itinerary. When last heard from, early in April, they were embarked on a two months' visit to Japan, safe, well,

Miss Nugent Mr. Hiwale
Miss Day Mrs. Hiwale Miss Lamson

WELCOME TO SATARA!

and happy in their journeying. The picture taken while they were with Miss Nugent at Satara in West India suggests a *durbar*.

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	4 94	
Bangor, Forest-av. Cong. ch. and Sab. sch.	5 00	
Belfast, 1st Cong. ch., Friends, 11; North Cong. ch., 5,	16 00	
Biddeford, 2d Cong. ch.	16 70	
Brewer, 1st Cong. ch.	15 30	
Brooks, Cong. ch.	10 00	
Brunswick, Bowdoin College, Hiwale Fund,	300 00	
Hampden, Cong. ch.	8 33	
Hiram, Cong. ch.	6 00	
Norridgewock, Friend,	5 00	
Orland, Misses H. T. and S. E. Buck,	30 00	
Presque Isle, Cong. ch.	10 00	
South Berwick, Cong. ch.	10 00	
Westbrook, 2d Cong. ch.	13 31	
———, Portland,	61 51	—512 09
Legacies.—Brunswick, C. M. Burnett, by C. T. Burnett, Adm'r,	100 00	
Portland, W. W. Brown, by W. J. Brown, Ex'r, Int. on legacy,	76 50	—176 50
		688 59

New Hampshire

Amherst, Cong. ch.	12 80	
Andover, Phillips Academy ch.	20 00	
Conway, 1st ch. of Christ, for work in China,	24 12	
East Andover, Aux. N. H. Female Cent Inst. and H. M. U.	5 00	
Epson, Union Cong. ch.	5 00	
Gilmanton, Cong. ch.	3 12	
Greenland, E. R. G.	100 00	
Hinsdale, Cong. ch.	10 62	
Kensington, Aux. N. H. Female Cent Inst. and H. M. U.	1 39	
Lyme, Cong. ch.	50 00	
Pike, Aux. N. H. Female Cent Inst. and H. M. U.	8 00	
Somersworth, Cong. ch.	40 32	
Walpole, Cong. ch.	16 23	
———, A deceased friend,	1,000 00	—1,296 60

Vermont

Ludlow, Cong. ch.	8 00	
Newfane, Cong. ch.	14 25	
North Troy, 1st Cong. ch.	14 00	
West Brattleboro, Cong. ch.	25 00	
West Rutland, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	2 00	—63 25

Massachusetts

Amesbury, Union Cong. ch. 17 35
Ashburnham, 1st Cong. ch., income C. M. Proctor Fund, 4 00
Ballardvale, Union Cong. ch. 56 40
Belchertown, Rev. Edward P. Kelly, 5 00
Boston, Old South Cong. ch., 300; 2d Cong. ch. (Dorchester), 234.96; Pilgrim Cong. ch. (Dorchester), 225; Union Cong. ch., 138.50; Central Cong. ch. (Jamaica Plain), 125; Cong. ch. (Brighton), 120.27; Cong. ch. (Allston), 98.92; Mt. Vernon Cong. ch., 25; Boylston Cong. ch. (Jamaica Plain), 24.47; Baker Cong. ch. (East Boston), 5.77, 1,297 89
Burlington, Cong. ch. 5 00
Cambridge, Pilgrim Cong. ch. 56 93
Chelsea, Central Cong. ch. 18 00
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 25 00
Chicopee Falls, 2d Cong. ch. 24 45
Cliftondale, 1st Cong. ch. 14 75
Erving, Cong. ch. 15 53
Fall River, Central Cong. ch., of which 233.91 from The Thomas J. and Mary E. Borden Mem. Fund, for Aruppukottai, 299 83
Fitchburg, Rollstone Cong. ch. 29 52
Framingham, Plymouth Cong. ch. 73 00
Greenfield, Westside Chapel, 20 00
Hamilton, 1st Cong. ch. 5 78
Hampden, Cong. ch. 19 50
Harwich, Cong. ch. 12 00
Haverhill, Center Cong. ch. 43 60
Hinsdale, 1st Cong. ch. 20 29
Holyoke, 1st Cong. ch. 180 50
Hubbardston, Cong. ch. 6 76
Hudson, Cong. ch. 6 16
Hyannis, Cong. ch., of which 4.22 for work in Japan, 14 22
Leominster, Francis A. Whitney, 15 00
Lowell, Friends, 10 00
Lynn, Chestnut-st. Cong. ch. 20 00
Medford, Mystic Cong. ch. 20 52
Merrimac, Cong. ch. 23 13
Millis, Cong. ch. 16 10
Natick, 1st Cong. ch. 16 15
New Bedford, North Cong. ch. 120 09
Newburyport, Central Cong. ch. 125 00
Newton, 1st Cong. ch. 375 76
Newtonville, Central Cong. ch. 250 00
Northampton, M. C. 20 00
North Brookfield, 1st Cong. ch. 74 95
Orleans, Cong. ch. 12 41
Randolph, T. 4 50
Salem, Crombie-st. Cong. ch., 42; South Cong. ch., 10.52, 52 52
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 38 41
Somerville, Broadway Cong. ch., 67.44; Prospect Hill Cong. ch., 57.35; 1st Cong. ch., 33, 157 79
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 120 27
South Sudbury, Mem. Cong. ch. 16 50
Springfield, 1st ch. of Christ, 93.70; South Cong. ch., of which 30 from Member, for Sholapur, 90.20; Olivet Cong. ch., 7.50; U. C., 10, 201 40
Taunton, Union Cong. ch. 6 39
Templeton, Trin. Cong. ch. 10 00
Townsend, Cong. ch. 13 50
Wakefield, 1st Cong. ch. 85 92
Waltham, 1st Cong. ch. 33 00
Wellesley, Cong. ch. 213 93
Wellesley Hills, 1st Cong. ch., toward support Rev. C. H. Holbrook, 54 08
West Yarmouth, Cong. ch., for work in Japan, 2 00
Weymouth and Braintree, Union Cong. ch. 25 15
Whitman, 1st Cong. ch. 24 57
Williamstown, 1st Cong. ch. 401 00
Winchendon, North Cong. ch. 60 00
Winchester, 1st Cong. ch., int. legacy D. N. Skillings, 200 00
Worcester, Pilgrim Cong. ch., of which 30 from Mrs. C. A. Stewart, Jennie L. Ward, and Mrs. C. M. Clark for Mindanao, 135.71; Union Cong. ch., 73.69; Plymouth Cong. ch., 58.75; Bethany Cong. ch., 19, 287 15—5,378 65

Legacies.— Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 3 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 80 00—83 00

5,461 65

Rhode Island

Barrington, Cong. ch. 41 00
Central Falls, Cong. ch. 30 84
Thornton, Cong. ch. 3 70—75 54

Young People's Societies

Maine.— Skowhegan, Island-av. Y. P. S. C. E., for Adana, 30; South Berwick, Y. P. S. C. E., 7.25, 37 25
New Hampshire.— Hillsboro, Smith Mem. Y. P. S. C. E., 2; Milton, Y. P. S. C. E., .80, 2 80
Massachusetts.— Lynn, North Y. P. S. C. E., for Harpoot, 15; Melrose, Y. P. S. C. E., for Mt. Silinda, 15; South Hadley, Y. P. S. C. E., for Sholapur, 15; Worcester, Bethany Y. P. S. C. E., 2, 47 00

87 05

Sunday Schools

Maine.— Gorham, Cong. Sab. sch. 7 20
Massachusetts — Dedham, Cong. Sab. sch., 3.83; Easthampton, 1st Cong. Sab. sch., 9.21; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary Fairbank, 25; Melrose, Cong. Sab. sch., Jun. Dept., 11.75; Orange, Cong. Sab. sch., for Shaowu, 3.53; Royalston, 2d Cong. Sab. sch., 5; Walpole, Cong. Sab. sch., for Madura, 30; Worcester, Pilgrim Cong. Sab. sch., for Mindanao, 45; do., Bethany Cong. Sab. sch., 2, 135 32

142 52

MIDDLE DISTRICT

Connecticut

Centerbrook, Cong. ch. 5 95
Coventry, 2d Cong. ch. 13 55
Danbury, 1st Cong. ch. 34 69
East Hampton, Cong. ch. 19 42
Guilford, 1st Cong. ch. 17 00
Hartford, 1st Cong. ch., 482.64; Park Cong. ch., toward support Rev. A. B. DeHaan, 150, 632 64
Middletown, 1st Cong. ch., 17.42; Mrs. M. Chapman, for work in Zulu Mission, 1, 18 42
New Haven, Howard-av. Cong. ch., 26.63; ch. of the Redeemer, toward support Dr. J. E. Tracy, 20, 46 63
Northfield, Cong. ch. 6 88
Norwich, Broadway Cong. ch. 1,500 00
Plymouth, Cong. ch. 30 00
Pomfret, 1st Cong. ch. 11 50
Poquonock, Cong. ch. 4 82
Putnam, 2d Cong. ch. 164 72
Roxbury, Cong. ch. 10 00
Salisbury, ch. of Christ, 28 44
Simsbury, 1st ch. of Christ, 50 00
Stamford, Long Ridge Cong. ch. 5 00
Waterbury, 2d Cong. ch. 329 02
Winsted, 2d Cong. ch. 100 32
——, Friend, 100 00—3,129 00

New York

Aquebogue, Cong. ch. 10 00
Bristol, Cong. ch. 5 36
Brooklyn, ch. of the Redeemer, 9 00
Camden, 1st Cong. ch. 42 00
Catskill, Mrs. C. E. Willard, 5 00
Corning, 1st Cong. ch. 25 00
East Bloomfield, Mrs. Eliza S. Goodwin, 8 10
Jamestown, 1st Cong. ch. 100 00
Morristown, 1st Cong ch. 10 59
New York, Camp Mem. Cong. ch. 25 31
Pawling, Christ's ch. (Quaker Hill), for Inghok, 34 47
Poughkeepsie, 1st Cong. ch., of which 100 from James D. Keith, 451 00
Sherburne, 1st Cong. ch., Woman's Miss. Soc. 12 00
Syracuse, Plymouth Cong. ch. 22 96

Willsboro, Cong. ch. 19 00
——, A regular contributor, 100 00——879 79
Legacies.—Rochester, Walter S. Hubbell, by Rochester Trust and Safe Deposit Co., Ex'rs, 11,875 00
12,754 79

New Jersey

Glen Ridge, Cong. ch. 125 00
Lawrenceville, J. F. Stearns, 3 00
Little Ferry, Oswald Mehrhof, 1 00
Montclair, Watchung-av. Cong. ch. 10 00
River Edge, 1st Cong. ch. 19 20——158 20

Pennsylvania

Allegheny, 1st Cong. ch. 21 40
Centerville, Cong. ch. 4 00
East Smithfield, Cong. ch., Ladies' For. Miss. Soc. 8 00
Kane, 1st Cong. ch. 43 00
Milroy, White Mem. Cong. ch. 20 00
Wilkesbarre, Mrs. J. D. Kutzner, 100 00——196 40

Ohio

Brighton, Cong. ch. 1 50
Canfield, Ellen Edwards, 5 00
Cleveland, 1st Cong. ch., 63; Mizpah Cong. ch., 17; North Cong. ch., 3, 83 00
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., 53.81; Eastwood Cong. ch., 31.50; Grandview Heights Cong. ch., 13.50, 323 81
Elyria, 1st Cong. ch. 64 00
Lenox, Cong. ch. 3 00
Lodi, Cong. ch. 15 00
Mt. Vernon, 1st Cong. ch. 20 00
Newton Falls, 1st Cong. ch., of which 5 from Woman's Miss. Soc. and 25 toward support Rev. H. A. Stick, 37 00
Oberlin, 2d Cong. ch., 108.58; 1st Cong. ch., 80.95, 189 53
Rochester, Cong. ch. 2 00
Sandusky, 1st Cong. ch. 17 82
Steubenville, Cong. ch. 6 00
Toledo, Central Cong. ch., 46.18; Washington-st. Cong. ch., 37.26; Plymouth Cong. ch., 10, 93 44
Twinsburg, Cong. ch. 13 45
West Park, Cong. ch. 5 00——879 55
Legacies.—Elyria, E. Dwight Griswold, 300 00
1,179 55

District of Columbia

Washington, 1st Cong. ch., 430; Ingram Mem. Cong. ch., 36, 466 00

North Carolina

Southern Pines, Cong. ch. 20 00
Wilmington, Rev. M. L. Baldwin, 1 00
——, Friends, 12 50——33 50

Florida

St. Petersburg, Cong. ch. 19 51

Young People's Societies

NEW YORK.—Brooklyn, Lewis-av. Y. P. S. C. E., 16.10; Buffalo, Plymouth Y. P. S. C. E., for Aruppukottai, 3; New York, Broadway Tab. Y. P. S. C. E., for Harpoot, 30, 49 10

Sunday Schools

CONNECTICUT.—Cromwell, Cong. Sab. sch., 41.75; Hartford, Warburton Chapel Cong. Sab. sch., 16.61; New London, Sab. sch. of 1st ch. of Christ, toward support Rev. C. N. Ransom, 16.69; South Manchester, Center Cong. Sab. sch., 9.25; Torrington, Center Cong. Sab. sch., 7, 91 30
NEW YORK.—Binghamton, 1st Cong. Sab. sch., of which 25 for Adana and 25 for Madura, 50; Brooklyn, Lewis-av. Cong. Sab. sch., 50; do., Clinton-av. Cong. Sab. sch., for Aruppukottai, 30; do., Central Cong. Sab. sch., 25; Flushing, 1st Cong. Sab. sch., of which 17.85 for Mindanao and 14.41 for Micronesia, 32.26; Franklin, Cong. Sab. sch., for Adana, 15; Maine, 1st Cong. Sab. sch., for Madura, 10, 212 26
PENNSYLVANIA.—Glenolden, Cong. Sab. sch., for Aruppukottai, 5; Milroy, White Mem. Cong. Sab. sch., 7, 12 00
OHIO.—Akron, 1st Cong. Sab. sch., for Madura, 20 00
335 56

INTERIOR DISTRICT

Texas

Dallas, Central Cong. ch. 40 00
Fort Worth, 1st Cong. ch. 14 35——54 35
Legacies.—Clarendon, S. B. Hoisington, by Mrs. W. A. So Relle, Ex'x, 200 00
254 35

Oklahoma

Enid, Cong. ch., for Paotingfu, 10 00

Illinois

Amboy, 1st Cong. ch. 7 81
Aurora, New England Cong. ch. 61 50
Brookfield, Cong. ch. 10 00
Centralia, Cong. ch. 1 75
Chicago, Warren-av. Cong. ch., 94.78; New England Cong. ch., 94.05; Ravenswood Cong. ch., 56.90; Leavitt-st. Cong. ch., 12.05; Pilgrim Mayflower Cong. ch., 10.45; Arthur D. Millerd, 90, 358 23
Denver, Cong. ch. 8 00
Downer's Grove, Cong. ch. 20 00
Dundee, 1st Cong. ch. 36 60
Eden, Cong. ch. 6 00
Elgin, 1st Cong. ch. 45 00
Evanston, 1st Cong. ch. 200 00
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150 00
Granville, Cong. ch., toward support Mrs. Bertha F. Dysart, 50 00
Gridley, Cong. ch. 10 50
Neponset, Cong. ch. 10 00
Pingree Grove, Cong. ch. 1 45
Princeton, 1st Cong. ch. 15 09
Rockefeller, 1st Cong. ch. 6 00
Shabbona, Cong. ch. 17 98
Sycamore, 1st Cong. ch. 64 93
Woodstock, 1st Cong. ch. 9 00
Wythe, Cong. ch. 12 00—1,101 84
Legacies.—Canton, Mrs. Mary J. Law, by E. A. Heald, Ex'r, 25 00
Rockford, Emily G. Dodd, by Henry H. Robinson, Ex'r, 400 00——425 00
1,526 84

Michigan

Bloomingdale, C. C. Fuller, 150 00
Cannon, 1st Cong. ch. 8 75
Detroit, North Woodward-av. Cong. ch. 115 31
Grand Rapids, Park Cong. ch., 130; South Cong. ch., 40, 170 00
Lake Odessa, Cong. ch., Ladies' Miss. Soc. 5 00
Muskegon, 1st Cong. ch. 60 00
Northport, 1st Cong. ch. 3 63
Union City, 1st Cong. ch. 4 50
——, Friends, of which 317 for Kustindil and 100 to const. HENRY VAN WIE, H. M. 490 00—1,007 19

Wisconsin

Ashland, Cong. ch. 17 60
Columbus, Olivet Cong. ch. 105 00
Cumberland, 1st Cong. ch. 2 00
Delavan, Cong. ch. 10 00
Eau Claire, 2d Cong. ch. 2 89
Hackley, Cong. ch. 1 50
Hammond, Cong. ch. 4 50
Kruger, Moody Cong. ch. 2 00
Madison, 1st Cong. ch. 100 90
Menasha, 1st Cong. ch. 37 40
Plymouth, 1st Cong. ch. 20 00
Rochester, Cong. ch. 6 91——310 70

Minnesota

Ada, Cong. ch.	13 18	
Fairmont, Cong. ch.	21 00	
Hasty, Mrs. R. T. Ferguson,	25	
Mantorville, Cong. ch.	12 00	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 163.99; Lowry Hill Cong. ch., 74.50; Pilgrim Cong. ch., 39.55,	278 04	
Northfield, Friend,	10 00	
St. Paul, Olivet Cong. ch., Miss. Soc.	5 50	339 97
Legacies.—St. Paul, Anson Blake, by Charles T. Thompson, Ex'r, add'l,		300 00
		639 97

Iowa

Alvord, Cong. ch.	7 81	
Earlville, Cong. ch.	15 00	
Fayette, Cong. ch.	15 03	
Glenwood, Cong. ch.	14 03	
Grinnell, Cong. ch.	51 47	
Jackson, Cong. ch.	5 00	
Sioux Rapids, Cong. ch.	2 08	
Sloan, J. W. Whitten, a thank-offering,	17 85	
Tripoli, Cong. ch.	12 76	
Winthrop, Cong. ch.	2 00	143 03

Missouri

Hannibal, Pilgrim Cong. ch.	7 00	
Kansas City, 1st Cong. ch., 166.36; F. L. Bidwell, 10,	176 36	
Lebanon, 1st Cong. ch.	16 00	
Maplewood, Cong. ch.	5 95	
Meadville, Cong. ch., of which Rev. Wm. Johnson, 5,	10 00	
St. Louis, Pilgrim Cong. ch., 162.13; Union Cong. ch., 6,	168 13	383 44

North Dakota

Harvey, 1st Cong. ch.	3 45	
Martin, Cong. ch.	4 26	7 71

South Dakota

Redfield, Cong. ch.	14 15	
Sunbeam, Cong. ch.	1 60	15 75

Nebraska

Avoca, Cong. ch.	9 00	
Bertrand, Cong. ch.	12 00	
Clay Center, Cong. ch., Mrs. L. L. Brenaman, for Inghok,	10 00	
Hallam, German Cong. ch.	13 00	
Hildreth, Cong. ch.	10 00	
Lincoln, Vine Cong. ch., 72.90; 1st Cong. ch., 50,	122 90	
Linwood, Cong. ch.	16 50	
Sutton, German Conference,	30 00	223 40

Kansas

Emporia, 1st Cong. ch.	92 00	
Manhattan, Cong. ch.	22 00	
Topeka, 1st Cong. ch.	32 00	
Wheaton, Cong. ch.	19 00	
Wichita, Fairmount Cong. ch.	7 61	172 61

Montana

Ballantine, 1st Cong. ch.	10 50	
Billings, 1st Cong. ch.	50 00	
Broadview, Cong. ch.	2 00	
Ekalaka, Cong. ch.	2 00	
Great Falls, 1st Cong. ch.	7 85	
Hedgesville, Cong. ch.	2 50	
Livingston, Cong. ch.	30 00	
Missoula, Cong. ch.	10 00	
Roundup, Cong. ch.	2 00	116 85

Wyoming

Lusk, Cong. ch.		1 54

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank,	101 96	
Denver, 2d Cong. ch., 50; City Park Cong. ch., 41 25,	91 25	
Florence, Mrs. A. M. Bissell, for work in China,	25 00	
Highland Lake, Cong. ch.	3 58	221 79

Young People's Societies

Wisconsin.—Madison, 1st Y. P. S. C. E.		15 00
Iowa.—Ames, Mayflower Circle of 1st Cong. ch., for Harpoot, 7.50; Glenwood, Y. P. S. C. E., 3.19; Waterloo, 1st Y. P. S. C. E., for Shaowu, 30,		40 69
		55 69

Sunday Schools

Illinois.—Galesburg, Central Cong. Sab. sch., for Madura, 30; Wyoming, Cong. Sab. sch., 2.33,		32 33
Michigan.—Three Oaks, Cong. Sab. sch.		5 00
Wisconsin.—Lake Geneva, 1st Cong. Sab. sch., 7.50; Madison, 1st Cong. Sab. sch., 16; Plymouth, 1st Cong. Sab. sch., 10,		33 50
Minnesota.—Biwabik, 1st Cong. Sab. sch., 5; Minneapolis, Lyndale Cong. Sab. sch., for Mt. Silinda, 30; Montevideo, 1st Cong. Sab. sch., 12.50; Rose Creek, Cong. Sab. sch., 1.25,		48 75
Iowa.—Anamosa, Cong. Sab. sch., 32.49; Iowa City, Cong. Sab. sch., of which 2.60 for Mindanao and 2.60 for Adana, 5.20; Orient, Cong. Sab. sch., 4.15,		41 84
North Dakota.—Mayville, Cong. Sab. sch., for Madura,		8 50
Nebraska.—Lincoln, Vine Cong. Sab. sch., 15.90; Norfolk, Zion German Cong. Sab. sch., 2.60,		18 50
Wyoming.—Wheatland, Cong. Sab. sch.		60
		189 02

PACIFIC DISTRICT

Nevada

Reno, 1st Cong. ch., Miss. Soc., for Mindanao,		15 00

Idaho

Boise, 1st Cong. ch., for native helper, care Rev. E. Fairbank, 30; Wright Cong. ch., 2,	32 00	
Challis, Woman's Miss. Union,	1 00	33 00

Washington

Arlington, Cong. ch.	3 00	
Pullman, Cong. ch.	12 00	
Seattle, Prospect Cong. ch., 25; Fairmount Cong. ch., 10; Brighton Cong. ch., 10,	45 00	60 00

Oregon

Forest Grove, Cong. ch.	10 00	
Hubbard, Cong. ch., Geo. C. Owings, for Mindanao,	5 00	
Oregon City, 1st Cong. ch.	12 32	
Portland, Hassalo-st. Cong. ch., 10; Mt. Zion Cong. ch. and Sab. sch., 5.66,	15 66	42 98

California

Alpine, Cong. ch.	53	
Bakersfield, Cong. ch.	20 00	
Benicia, Cong. ch.	5 00	
Berkeley, 1st Cong. ch., 81.25; North Cong. ch., 50; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	203 25	
Bowles, Cong. ch.	5 00	
Claremont, 1st Cong. ch., 438.89; John Crawford, 10,	448 89	
Cloverdale, Cong. ch.	7 00	
El Centro, Crawford Bros.	200 00	
Escondido, Cong. ch.	17 67	
Fresno, 1st Cong. ch.	9 25	
Highland, Cong. ch.	108 91	
La Canada, Cong. ch.	8 00	
La Mesa, Central Cong. ch.	12 40	
Lawndale, Cong. ch.	2 00	
Likely, Cong. ch.	2 50	
Little Lake, Cong. ch.	22 28	
Long Beach, Cong. ch.	27 20	

Los Angeles, 1st Cong. ch., 173.61; Pilgrim Cong. ch., 21.70; Olivet Cong. ch., 12.03, 207 34
Maricopa, Cong. ch. 17 97
Martinez, Cong. ch. 9 52
Monrovia, Cong. ch. 17 50
Niles, Cong. ch. 17 50
Oakland, Pilgrim Cong. ch. 12 57
Ontario, Bethel Cong. ch. 74 66
Pasadena, West Side Cong. ch., for Inghok and Pangchwang, 100; 1st Cong. ch., 60.45; North Cong. ch., 12.62, 173 07
Paso Robles, Cong. ch. 3 72
Petaluma, 1st Cong. ch. 20 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
Poway, Cong. ch. 80
Redlands, 1st Cong. ch. 155 94
Rialto, Cong. ch. 5 00
San Bernardino, 1st Cong. ch. 2 12
San Diego, 1st Cong. ch., 53.74; Logan Heights Cong. ch., 4.65, 58 39
San Francisco, 1st Cong. ch., of which 150 toward support Dr. H. H. Atkinson, and 100 from Edward Coleman, 250 00
San Jacinto, 1st Cong. ch. 2 14
Santa Ana, Cong. ch. 62 00
Santa Barbara, Cong. ch. 9 00
Santa Cruz, 1st Cong. ch. 32 50
Sierra Madre, Cong. ch. 46 50
Suisun, Cong. ch. and Sab. sch. 15 00
Sunnyvale, Cong. ch. 6 75
Upland, Chas. E. Harwood, toward support Rev. W. O. Pye, 150 00
——, Friends, 50 00—2,514 87

Hawaii

Honolulu, Cong. chs., through Hawaiian Board, 684 65

Young People's Societies

CALIFORNIA. — Los Angeles, 1st Y. P. S. C. E., toward support Rev. F. P. Beach, 100; Paso Robles, Plymouth Y. P. S. C. E., for Sholapur, 10; Riverside, 1st Y. P. S. C. E., 25, 135 00

Sunday Schools

ARIZONA. — Prescott, Cong. Sab. sch. 18 05
OREGON. — Ashland, Cong. Sab. sch., for Inghok, 6 00
HAWAII. — Honolulu, Central Union Cong. Sab. sch., toward support Rev. P. A. Delaporte, 50 00
74 05

MISCELLANEOUS

Italy

Florence, Friend, 50 00

From the AMERICAN MISSIONARY ASSOCIATION
H. W. Hubbard, New York City
Treasurer

Income of Avery Fund, for missionary work in Africa, 2,216 56

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions in part, 12,798 61

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 10,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Henrietta F. Brewer, Oakland, California,
Treasurer 1,000 00
24,298 61

Additional Donations for Special Objects

MAINE. — Gardiner, Cong. ch., Young people, for native pastor, care Rev. R. A. Hume, 15; Greenville, Int. Y. P. S. C. E. of Union Evan. ch., for pupil, care Rev. R. A. Hume, 15, 30 00

VERMONT. — Berlin, Cong. ch., for purchase of land, care Rev. J. X. Miller, 9.43; St. Johnsbury, Geo. H. Cross, for work, care J. H. McCann, 50, 59 43

MASSACHUSETTS. — Andover, Y. P. S. C. E., 40, and S. B. R., 19, both for sanitary improvements, care Rev. J. X. Miller, 50; do., Friend, toward cost of septic tank, care do., 50; Auburndale, Cong. Sab. sch., for school at Amanzimtoti, 32.06; Belchertown, Rev. Edward P. Kelly, for work, care Rev. J. E. Merrill, 5; Boston, Cong. ch. (Roslindale), for work, care Rev. E. H. Smith, 10; do., Union Cong. Sab. sch., Chinese Dept., for pupil, care Rev. O. S. Johnson, 15; do., Mr. and Mrs. H. J. Keith, for purchase of land, care Rev. J. X. Miller, 200; Brookline, Rev. Geo. A. Hall, for land and buildings, care Rev J. X. Miller, 100; Cambridge, Mary C. Childs and Mrs. F. G. Cook, for scholarship, care Miss N. J. Arnott and Miss S. Stimpson, 10; Franklin, 1st Cong. ch., for hospital, care Dr. J. B. McCord, 10; Hopedale, Union Evan. ch., for native pastor, care Rev. F. E. Jeffery, 40; Lawrence, Chinese Sab. sch. of South Cong. ch., for work, care Rev. C. A. Nelson, 14; Lowell, Coburn Mission, for pupil, care Miss Alice S. Browne, 5; New Bedford, Trin. Cong. ch., Mission Guild, of which 40 for two pupils, care Rev. Henry Fairbank, and 35 for Bible-woman, care Rev. C. R. Hager, 75; Northampton, Clarke School, alumnæ of Normal Dept., for King School, care Miss C. R. Willard, 72; South Framingham, Grace Y. P. S. C. E., for work, care Rev. R. S. M. Emrich, 25; Worcester, Hope Cong. ch., for native worker, care Rev. E. C. Partridge, 15; do., Dr. John C. Berry, of which 10 for Eliza Talcott Mem. Fund, care Rev. A. W. Stanford, and 10 for DeForest Mem. Church Building Fund, care Rev. D. C. Greene, 20; do., Rev. Claude Severance, 1, and Mrs. Sarah Adams, 10, both through Dr. John C. Berry, for Eliza Talcott Mem. Fund, care Rev. A. W. Stanford, 11, 759 06

RHODE ISLAND. — Providence, Central Cong. ch., Ministering Children's League, Dorothea and Hans Moore, for orphanage work, care Miss M. E. Andrews, 25 00

CONNECTICUT. — Chester, Mrs. Chas. Worcester, for Factory Girls' Home, care Miss H. F. Parmelee, 5; Guilford, Cong. Sab. sch., Kate M. Dudley's class, for work, care Dr. H. N. Kinnear, 3; Hartford, Center Cong. Sab. sch., for King School, care Miss C. R. Willard, 16.29; Higganum, Cong. Sab. sch., Prim. Dept., for work, care Rev. Wm. Hazen, 12.50; Mansfield, Center Y. P. S. C. E., for church, care Rev. E. H. Smith, 32.65; Marlboro, Y. P. S. C. E., for Austrian gospel halls and Y. M. C. A. buildings, care Rev. J. S. Porter, 15; Middletown, Mrs. M. Chapman, toward house for native helper, care Rev. G. A. Wilder, 1; New London, Sab. sch. of 1st ch. of Christ, for use of Miss I. M. Blake, 22.92; Thomaston, High-st. Circle King's Daughters, for work, care Rev. A. A. McBride, 15; Windsor, Jun. Y. P. S. C. E., for Bible-woman, care Rev. W. P. Elwood, 3; Yantic, Maria M. Allyn, for use of Rev. E. H. Smith, 10, 136 36

NEW YORK. — Albany, 1st Cong. ch., David A. Thompson, for purchase of land, care Rev. J. X. Miller, 100; do., Rev. Frederic R. Marvin, for work, care Rev. J. X. Miller, 5; Brooklyn, ch. of the Pilgrims, for native teacher, care Rev. E. Fairbank, 30; Jamestown, Adella G. Underwood, for orphan, care Miss E. M. Atkins, 15; New Brighton, Robert Scovel Loux Memorial, for native pastor, care Rev. L. S. Gates, 10; New York, Stanton-st. Ladies' Helping Hand Soc., for use of Miss S. R. Howland, 10.50; do., Broadway Tab. Y. P. S. C. E., for orphans, formerly care Miss M. B. Poole, 40; do., Mrs. D. Willis James, for enlargement of premises of Foochow College, 10,000; Perry, Chas. E. Bathrick, 4, and Myra

Bathrick, 1, both for new equipment, Mt. Silinda, care C. C. Fuller, 5; Port Leyden, Cong. ch. Miss. Soc., for native preacher, care Rev. H. C. Hazen, 10; Setauket, Elizabeth D. Strong, for Annie Tracy Riggs Hospital, 2; Warsaw, Fred Humphrey, for new equipment, Mt. Silinda, care C. C. Fuller, 5, 10,232 50

OHIO. — Amherst, Friend, for work, care Rev. H. A. Stick, 20; Cleveland, Collinwood Cong. ch., for work, care Rev. W. C. Fairfield, 10.50; do, H. D. Messick, 100, A. G. Webb, 100, W. S. Hayden, 25, F. A. Henry, 25, and Marcia Henry, 5, all for new equipment, Mt. Silinda, care C. C. Fuller, 255; Oberlin, 1st Cong. ch., of which 15 from Clara May, for work, care Rev. G. D. Wilder, and 10 from Mrs. P. A. Crafts, for hospital, care Dr. H. N. Kinnear, 25; do., The Oberlin-Shansi Mem. Asso., of which 300 for expenses of Shansi Mem. Academy and 83.33 for native helper, Shansi, 383.33; do., through Rev. E. B. Haskell, of which 37.20 toward salaries of native preachers and 7.80 for Thessalonica Agr. and Indus. Inst., 45; Oxford, Mary E. Woodin, for hospital work, care Dr. H. N. Kinnear, 10, 748 83

NORTH CAROLINA. — ———, Friends, of which 2.50 for orphanage, care Rev. J. H. Pettee, and 2.50 for Talcott Mem. Fund, care Mrs. A. W. Stanford, 5 00

FLORIDA. — West Palm Beach, Y. P. S. C. E., An Endeavorer, for use of Dr. P. T. Watson, 5 00

TEXAS. — Dallas, Central Cong. ch., Ladies' Miss. Soc., for Bible-woman, care Rev. C. A. Nelson, 7 00

INDIANA. — Lima, Jane P. Williams, for work for Manchu girls and women in Foochow, 100 00

ILLINOIS. — Chicago, Mary P. Green, for Pasumalai Land Fund, care Rev. J. X. Miller, 50; do., Mrs. E. T. McCoy, 5, and Margaret McCoy, 5, both for new equipment, Mt. Silinda, care C. C. Fuller, 10; do., Alice R. Shillito, for work, care Rev. R. A. Hume, 5; do., M. A. H., of which 50 for the King Mem. School and 25 for Miss C. R. Willard's assistant, 75; Galesburg, Central Cong. ch., Friend, in memoriam, for work, care Rev. Lawrence C. Powers, 30; Glencoe, Union Cong. ch., for bed in Williams Hospital, care Dr. F. F. Tucker, 17.90; ———, Friend, for work in Japan, 1, 188 90

MICHIGAN. — Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 200; East LeRoy, Mrs. E. D. Bushnell, for pupil, care Miss E. M. Atkins, 35; Hudson, Mr. and Mrs. C. B. Stowell, for work, care Mrs. C. B. Olds, 50, 285 00

MINNESOTA. — Minneapolis, Plymouth Cong. ch., 522.88, do., Plymouth Cong. Sab. sch., 36.88, do., Plymouth Guild, 30, all for work, care Rev. A. H. Cla..s, 589.76; do., Fifth-av. Y. P. S. C. E., for Bible-woman, care Miss E. S. Hartwell, 10; do., D. D. Webster, for memorial chapel, care Mrs. M. M. Webster, 125; Northfield, Friend, for work, care Rev. W. O. Pye, 50, 774 76

IOWA. — Grinnell, Mrs. Ella Reinking Towle, for Anatolia Hospital, care Rev. J. K. Marden, 800; do., Miss L. M. Craig, for native preacher, care Rev. E. H. Smith, 25; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 35; Mt. Pleasant, Mrs. W. L. Hornby, for pupils, care Mrs. W. E. Hitchcock, 10; Sibley, Union meeting, for student, care Rev. L. Christian, 12.09, 882 09

NORTH DAKOTA. — Flaxton, Friends, through Rev. J. X. Miller, for purchase of land, care Rev. J. X. Miller, 6.10; Grand Forks, Mrs. R. B. Griffith, for memorial chapel, care Mrs. M. M. Webster, 125, 131 10

NEBRASKA. — Fairmount, Cong. ch., Mae E. Palmer, for pupil, care Rev. I. M. Channon, 15; Lincoln, Mrs. H. V. Hoagland, for pupil, care Miss S. N. Loughridge, 6, 21 00

UTAH. — Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Rev. C. A. Nelson, 12 50

WASHINGTON. — North Yakima, Cong. ch., for pupil, care Miss E. B. Fowler, 15; Vaughn, Y. P. S. C. E., for pupil, care Miss Martha S. Wiley, 10, 25 00

OREGON. — Forest Grove, 1st Cong. Sab. sch., Poiethian Bible Class, for bed in Annie Tracy Riggs Hospital, 10 00

CALIFORNIA. — Claremont, Cong. Sab. sch., of which 9 for orphan, care Rev. R. A. Hume, and 9 for Bible-woman, care Rev. H. G. Bissell, 18; Mentone, Cong. ch., for native worker, care Rev. C. R. Hager, 50; Oakland, Mr. and Mrs. J. Ensign Reynolds, for orphan, care Miss Emily A. Reeve, 25; Ontario, Mr. and Mrs. Chas. A. Pierce, for work, care Rev. J. P. Jones, 25; Piedmont, Friends, through Rev. J. X. Miller, for purchase of land, care Rev. J. X. Miller, 49.60; Puente, Mrs. M. E. Comstock, of which 6 for pupils, care Miss E. M. Atkins, and 4 for use of do., 10; Redlands, 1st Cong. Sab. sch., for pupil, care Rev. C. A. Nelson, 20, 197 60

HAWAII. — Honolulu, Central Union ch., Members, for indebtedness of Nauru Mission, 1,036 43

CANADA. — Montreal, Cong. ch., W. F. M. S., for pupil, care Miss Minnie Clarke, 20; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50; Oxenden (Ontario), Thomas Baldwin, of which 35 for native preacher, care Rev. E. H. Smith, and 10 for church, care do., 45, 115 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

H. W. Barker, Toronto, Ontario, *Treasurer*

For work, care Dr. T. B. Scott,	15 00	
For orphanage, care Rev. H. Pedley,	20 00	
For native worker, care Rev. C. R. Hager,	66 15	——101 15

MEXICO. — Mexico, A friend of Africa, for work, care A. J. Orner, 25 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For work, care Miss F. E. Burrage,	6 00	
For stove for schoolroom, care Miss Sara L. Peck,	10 00	
For use of Miss Caroline Silliman,	4 00	
For support of two girls in Euphrates College, care Miss Mary L. Daniels,	30 00	
For school for blind, care Miss A. L. Millard,	1 00	
For pupil, care Miss E. Gates,	15 00	
For pupil, care Miss L. G. Bookwalter,	5 00	
For piano, care Mrs. Agnes D. Gordon,	5 00	——76 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For village work, care Miss Grace Wyckoff,	26 50	
For industrial work, care Miss C. M. Welpton,	26 80	
For pupils, care Rev. R. A. Hume,	7 50	
For use of Miss Edith Cold,	3 00	——63 80

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Henrietta F. Brewer, Oakland, California, *Treasurer*

For bed in Annie Tracy Riggs Hospital,	25 00	
For use of Dr. H. H. Atkinson,	25 00	
For use of Rev. E. A. Yarrow,	25 00	
For use of Miss M. S. Wiley,	5 00	
For pupil, care Miss L. F. Smith,	40 00	
For use of Miss N. E. Rice,	200 00	
For use of Mrs. S. S. Dewey,	25 00	——345 00

Income Blank Memorial Fund

For scholarship, Anatolia College,	45 50
	16,444 01
Donations received in April,	64,625 92
Legacies received in April,	13,359 50
	77,985 42

Total from September 1, 1911, to April 30, 1912. Donations, $528,584.16; Legacies, $81,250.42 = $609,834.58.

PASTORS
TREASURERS
SUPERINTENDENTS
C. E. LEADERS !

This Statement is for You

Vacation time is coming and the people of many of our churches will be scattering for the summer. Those who stay at home are apt to be quiescent. But the great work of the American Board goes on just the same and remittances must be sent to the missions the first of every month. Moreover our Treasurer's books close August 31st, right in the middle of the heated season.

What we ask of You is:

1. Forward on July 1st the collections for the last quarter. The quarterly remission of gifts is urged by the National Council Apportionment Commission.

2. If that is not practicable, see that all money due the Board is forwarded in time to count on this fiscal year, which ends August 31st.

3. If your church is in a summer resort, arrange, if you can, for an offering in behalf of the Board on a favorable Sunday, after a strong presentation of the work.

4. Call the attention of individuals to the need of special loyalty to the Board during the summer season.

5. Send for copies of our last News Bulletin and other new literature.

This is the time of the year when the Board's stand-bys come to the front.

CORNELIUS H. PATTON, *Home Secretary.*

THE CANDIDATES' CONFERENCE OF 1912